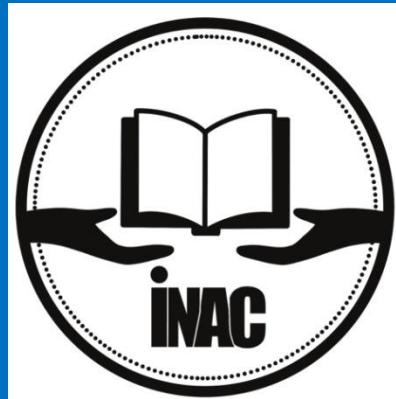


The Mandala of the JAMBUDWEEP



**Dr Uday Dokras
Architect Srishti Dokras**



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CHAPTER I

ANCIENT KINGDOMS



The *Vayu Purana* (Sanskrit: वायुपुराण, *Vāyu-purāṇa*) is a Sanskrit text and one of the eighteen major Puranas of Hinduism. *Vayu Purana* is mentioned in the manuscripts of the Mahabharata and other Hindu texts, which has led scholars to propose that the text is among the oldest in the Puranic genre. *Vayu* and *Vayaviya* Puranas do share a very large overlap in their structure and contents, possibly because they once were the same, but with continuous revisions over the centuries, the original text became two different texts, and the *Vayaviya* text came also to be known as the *Brahmanda Purana*.

The *Vayu Purana*, according to the tradition and verses in other Puranas, contains 24,000 verses (shlokas). However, the surviving manuscripts have about 12,000

verses.^[6] The text was continuously revised over the centuries, and its extant manuscripts are very different. Some manuscripts have four *padas* (parts) with 112 chapters, and some two *khandas* with 111 chapters. Comparisons of the diverse manuscripts suggest that the following sections were slipped, in later centuries, into the more ancient *Vayu Purana*: chapters on geography and temples-related travel guides known as *Mahatmya*, two chapters on castes and individual ashramas, three chapters on Dharma and penances, eleven chapters on purity and Sanskara (rite of passage) and a chapter on hell in after-life.

The text is notable for the numerous references to it, in medieval era Indian literature, likely links to inscriptions such as those found on the Mathura pillar and dated to 380 CE, as well as being a source for carvings and reliefs such as those at the Elephanta Caves – a UNESCO world heritage site.

The *Vayu Purana* is mentioned in chapter 3.191 of the *Mahabharata*, and section 1.7 of the *Harivamsa*, suggesting that the text existed in the first half of the 1st-millennium CE. The 7th-century Sanskrit prose writer Banabhatta refers to this work in his *Kadambari* and *Harshacharita*. In chapter 3 of the *Harshacharita* Banabhatta remarks that the *Vayu Purana* was read out to him in his native village. Alberuni (973 -1048), the Persian scholar who visited and lived in northwest Indian subcontinent for many years in early 11th century, quoted from the version of *Vayu Purana* that existed during his visit.

The various mentions of the *Vayu Purana* in other texts have led scholars to recognize it as one of the oldest. The early 20th-century scholar Dikshitar, known for his dating proposals that push many texts as very ancient and well into 1st millennium BCE, stated that the *Vayu Purana* started to take shape around 350 BCE.^[1] Later scholarship has proposed that the earliest version of the text is likely from the 300 to 500 CE period, and broadly agreed that it is among the oldest Puranas.

The text, like all **Puranas**, has likely gone through revisions, additions and interpolations over its history. Rajendra Hazra, as well as other scholars, for example, consider *Gaya-mahatmya*, which is an embedded travel guide to Gaya, as a later addition. The *Gaya-mahatmya* replaced older sections of the *Vayu Purana*, sometime before the 15th century. *Vayu Purana*, like all Puranas, has a complicated chronology.

Dimmitt and van Buitenen state that each of the Puranas is encyclopedic in style, and it is difficult to ascertain when, where, why and by whom these were written:

As they exist today, the Puranas are stratified literature. Each titled work consists of material that has grown by numerous accretions in successive historical eras. Thus no Purana has a single date of composition. (...) It is as if they were libraries to which new volumes have been continuously added, not necessarily at the end of the shelf, but randomly.

— *Cornelia Dimmitt and J.A.B. van Buitenen, Classical Hindu Mythology: A Reader in the Sanskrit Puranas*

The Asiatic Society, Calcutta published this text in two volumes in 1880 and 1888, as a part of their *Bibliotheca Indica* series. It was edited by Rajendralal Mitra. The Venkateshvara Press, Bombay edition was published in 1895. It was followed by the publication of another edition by the Anandashrama (Anandashrama Sanskrit Series 49), Poona. In 1910, the Vangavasi Press, Calcutta published an edition along with a Bengali translation by Panchanan Tarkaratna, the editor of the text. In 1960 Motilal Banarsi das published an English translation as part of its Ancient Indian Traditions and Mythology series.

The Yogin

The Yogin possesses these attributes,
Self-restraint,
Quiescence,
Truthfulness,
Sinlessness,
Silence,
Straightforwardness towards all,
Knowledge beyond simple perception,
Uprightness,
Composed in mind,
Absorbed in the Brahman,
Delighting in the Atman
Alert and pure.
Such are the ones who master Yoga.

— *Vayu Purana 16.22-16.23*

The *Vayu Purana* exists in many versions, structured in different ways, For example:

- In the Anandashrama and Vangavasi editions, this text is divided into four padas (parts): *Prakriya-pada* (chapters 1–6), *Anushanga-pada* (chapters 7–

64), *Upodghata-pada* (chapter 65–99) and *Upasamhara-pada* (chapters 100–112).

The *Gayamahatmya* (chapters 105–112 in these editions), praising the Gaya tirtha in Magadha is not found in all the manuscripts of this work and also found separately as an independent work.

- In the Asiatic Society and Venkateshvara Press editions, this text is divided into two parts: *Prathamakhanda* comprising 61 chapters and *Dvitiyakhanda* comprising 50 chapters. The chapters 1-6 of *Prathamakhanda* are titled *Prakriya-pada* and no title is provided for the chapters 7-61. The chapters 1-42 of *Dvitiyakhanda* are titled *Anushanga-pada* and the chapters 43-50 are the *Gayamahatmya*.

Cosmology

The Vayu Purana discusses its theories of cosmology, genealogy of gods and kings of solar and lunar dynasties, mythology, geography, manvantaras, the solar system and the movements of the celestial bodies. In addition to these, the text has chapters which were inserted in the later centuries into the older version of the Vayu Purana, such as chapters 16-17 which discuss duties of the Varna (caste or class) and duties of a person during various ashrama, chapter 18 which discusses penances for sannyasi (monks, *yati*), chapters 57-59 on dharma, chapters 73 to 83 on sanskaras (rites of passage), and chapter 101 on the theory of hell in after-life.

The text shares a large number of verses with the Brahmanda Purana, and the two texts originated most likely from the same core text. The comparison of the two texts and specifics within the texts suggests, states Hazra, that the split into two texts could not have happened before 400 CE.^[9] The chapters which were slipped into the Vayu Purana are missing in many versions of Vayu and in Brahmananda manuscripts. Chapter 18 on penances for those in monastic life, was likely inserted before the 14th century. The travel guide to Gaya, Bihar was likely inserted before the 15th-century Vacaspatimisra (not to be confused with 9th-century Advaita scholar of the same name)

The text also contains chapters on music,^[1] various *shakhas* of the Vedas, Pashupata-Yoga, and geographic *Mahatmya* (travel guides) particularly about Gaya in Bihar.

The *Vayu Purana* also features other topics such as those dealing with construction of mountain top Hindu temples

The *Revakhanda* of *Vayu Purana* since 1910 has been wrongly attributed to the *Skanda Purana*, says Juergen Neuss, but he adds that the manuscripts attest the *Revakhanda* containing 232 chapters belongs to the *Vayu Purana* and was wrongly included in the *Skanda Purana* by Veṅkateśvara Steam Press in 1910 and all publications of the *Skanda* after it. The one belonging to the *Skanda Purana* has 116 chapters.

ANCIENT KINGDOMS

Kuru (Sanskrit: कुरु) was a Vedic Indo-Aryan tribal union in northern Iron Age India, encompassing the modern-day states of Delhi, Haryana, Punjab and some parts of western Uttar Pradesh, which appeared in the Middle Vedic period^{[1][2]} (c. 1200 – c. 900 BCE) and developed into the first recorded state-level society in the Indian subcontinent.

The Kuru kingdom decisively changed the religious heritage of the early Vedic period, arranging their ritual hymns into collections called the *Vedas*, and developing new rituals which gained their position in Indian civilization as the *Srauta* rituals, which contributed to the so-called "classical synthesis" or "Hindu synthesis".^[6] It became the dominant political and cultural center of the middle Vedic Period during the reigns of Parikshit and Janamejaya,^[3] but declined in importance during the late Vedic period (c. 900 – c. 500 BCE) and had become "something of a backwater" by the Mahajanapada period in the 5th century BCE. However, traditions and legends about the Kurus continued into the post-Vedic period, providing the basis for the *Mahabharata* epic.

The main contemporary sources for understanding the Kuru kingdom are the *Vedas*, containing details of life during this period and allusions to historical persons and events.^[3] The time-frame and geographical extent of the Kuru kingdom (as determined by philological study of the Vedic literature) suggest its correspondence with the archaeological Painted Grey Ware culture

History: Modern replica of utensils and falcon shaped altar used for Agnicayana, an elaborate srauta ritual from the Kuru period.

The Kuru clan was formed in the Middle Vedic period^{[1][2]} (c. 1200 – c. 900 BCE) as a result of the alliance and merger between the Bharata and other Puru clans, in the aftermath of the Battle of the Ten Kings. With their center of power in the Kurukshetra region, the Kurus formed the first political center of the Vedic period, and were dominant roughly from 1200 to 800 BCE. The first Kuru capital was at Āsandīvat, identified with modern Assandh in Haryana. Later literature refers to Indraprastha (identified with modern Delhi) and Hastinapura as the main Kuru cities

The Kurus figure prominently in Vedic literature after the time of the Rigveda. The Kurus here appear as a branch of the early Indo-Aryans, ruling the Ganga-Yamuna Doab and modern Haryana. The focus in the later Vedic period shifted out of Punjab, into the Haryana and the Doab, and thus to the Kuru clan.

This trend corresponds to the increasing number and size of Painted Grey Ware (PGW) settlements in the Haryana and Doab area. Archaeological surveys of the Kurukshetra District have revealed a more complex (albeit not yet fully urbanized) three-tiered hierarchy for the period of period from 1000 to 600 BCE, suggesting a complex chiefdom or emerging early state, contrasting with the two-tiered settlement pattern (with some "modest central places", suggesting the existence of simple chiefdoms) in the rest of the Ganges Valley. Although most PGW sites were small farming villages, several PGW sites emerged as relatively large settlements that can be characterized as towns; the largest of these were fortified by ditches or moats and embankments made of piled earth with wooden palisades, albeit smaller and simpler than the elaborate fortifications which emerged in large cities after 600 BCE.

The Atharvaveda (XX.127) praises Parikshit, the "King of the Kurus", as the great ruler of a thriving, prosperous realm. Other late Vedic texts, such as the Shatapatha Brahmana, commemorate Parikshit's son Janamejaya as a great conqueror who performed the ashvamedha (horse-sacrifice).^[13] These two Kuru kings played a decisive role in the consolidation of the Kuru state and the development of the srauta rituals, and they also appear as important figures in later legends and traditions (e.g., in the Mahabharata).

The Kurus declined after being defeated by the non-Vedic Salva (or Salvi) tribe, and the center of Vedic culture shifted east, into the Panchala realm, in Uttar Pradesh (whose king Keśin Dālbhya was the nephew of the late Kuru king). According to post-Vedic Sanskrit literature, the capital of the Kurus was later transferred to Kaushambi, in the lower Doab, after Hastinapur was destroyed by floods as well as because of upheavals in the Kuru family itself. In the post Vedic period (by the 6th century BCE), the Kuru dynasty evolved into Kuru and Vatsa janapadas, ruling over Upper Doab/Delhi/Haryana and lower Doab, respectively. The Vatsa branch of the Kuru dynasty further divided into branches at Kaushambi and at Mathura.

Modern performance of Agnicayana, an elaborate srauta ritual from the Kuru period



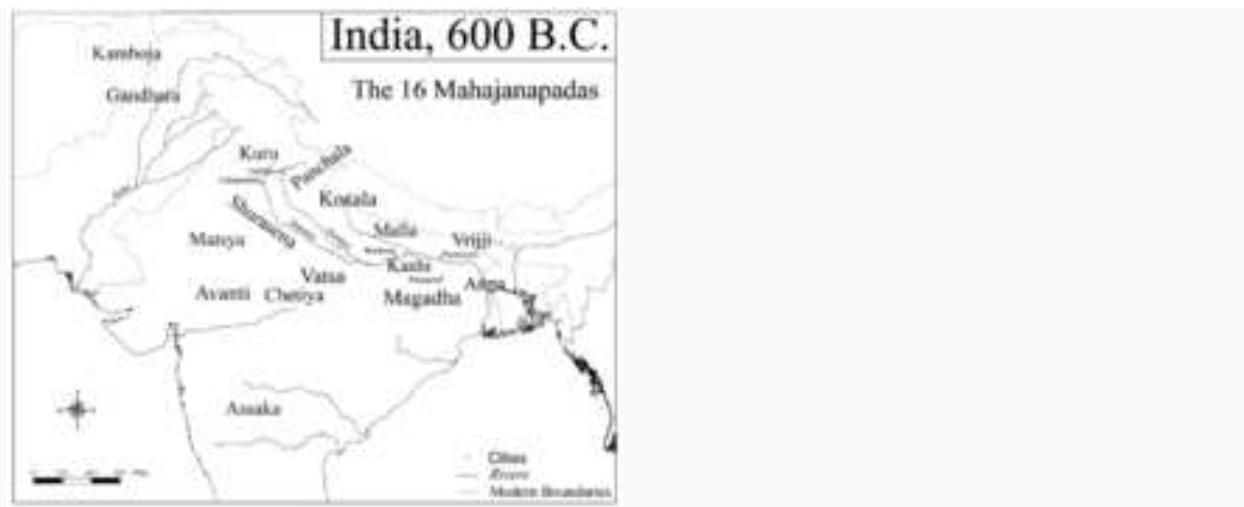
A silver coin from the Kuru Kingdom, earliest example of the coinage in India.

The tribes that consolidated into the Kuru Kingdom or 'Kuru Pradesh' were largely semi-nomadic, pastoral tribes. However, as settlement shifted into the western Ganges Plain, settled farming of rice and barley became more important. Vedic literature of this time period indicates the growth of surplus production and the emergence of specialized artisans and craftsmen. Iron was first mentioned as *śyāma āyas* (श्याम आयस, literally "black metal") in the Atharvaveda, a text of this era. Another important development was the fourfold varna (class) system, which replaced the twofold system of arya and dasa from the Rigvedic times. The Brahmin priesthood and Kshatriya aristocracy, who dominated the *arya* commoners (now called vaishyas) and the *dasa* labourers (now called shudras), were designated as separate classes.



Pre-Mauryan (Ganges Valley) Kurus (Kurukshteras) coin, c. 350–315 BCE. AR 15 Mana – Half Karshapana (15mm, 1.50 g). Triskeles-like geometric pattern/aix-armed symbol

Kuru kings ruled with the assistance of a rudimentary administration, including purohita (priest), village headman, army chief, food distributor, emissary, herald and spies. They extracted mandatory tribute (*bali*) from their population of commoners as well as from weaker neighboring tribes. They led frequent raids and conquests against their neighbors, especially to the east and south. To aid in governing, the kings and their Brahmin priests arranged Vedic hymns into collections and developed a new set of rituals (the now orthodox Srauta rituals) to uphold social order and strengthen the class hierarchy. High-ranking nobles could perform very elaborate sacrifices, and many poojas (rituals) primarily exalted the status of the king over his people. The ashvamedha or horse sacrifice was a way for a powerful king to assert his domination in northern India.



The later Kuru state in the Mahajanapada period, c. 600 BCE

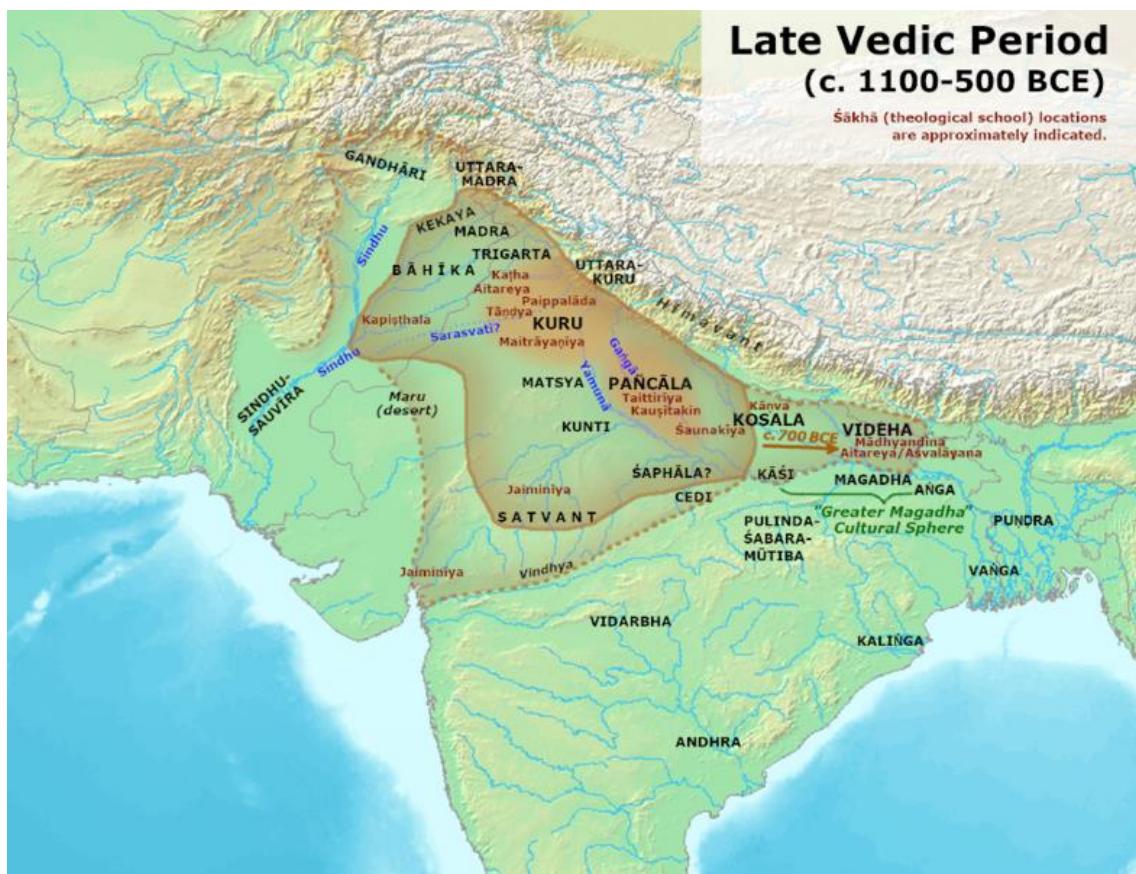
The epic poem, the *Mahabharata*, tells of a conflict between two branches of the reigning Kuru clan possibly around 1000 BCE. However, archaeology has not furnished conclusive proof as to whether the specific events described have any historical basis. The existing text of the *Mahabharata* went through many layers of development and mostly belongs to the period between c. 400 BCE and 400

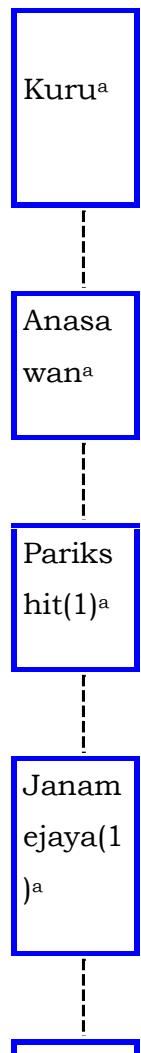
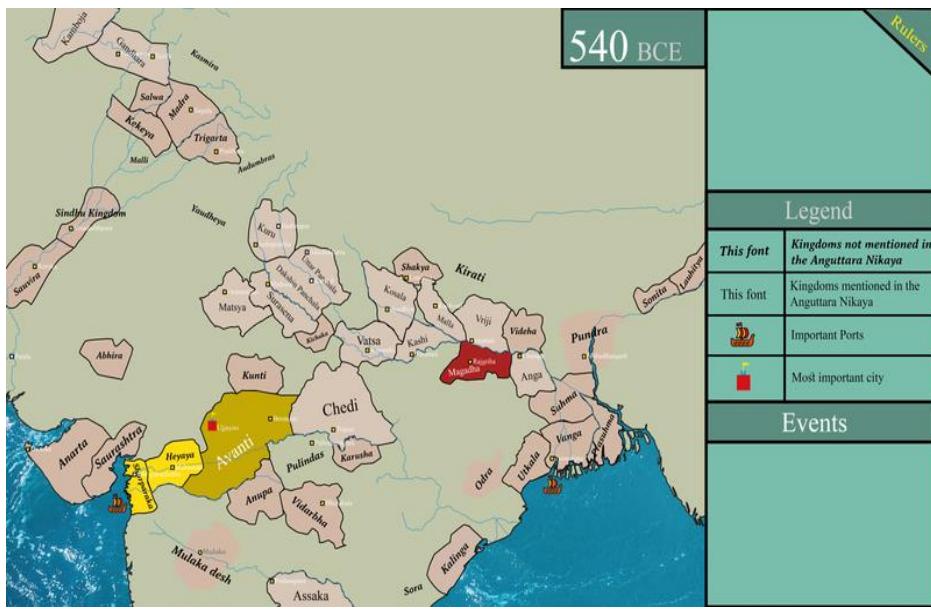
CE.^[21] Within the frame story of the *Mahabharata*, the historical kings Parikshit and Janamejaya are featured significantly as scions of the Kuru clan

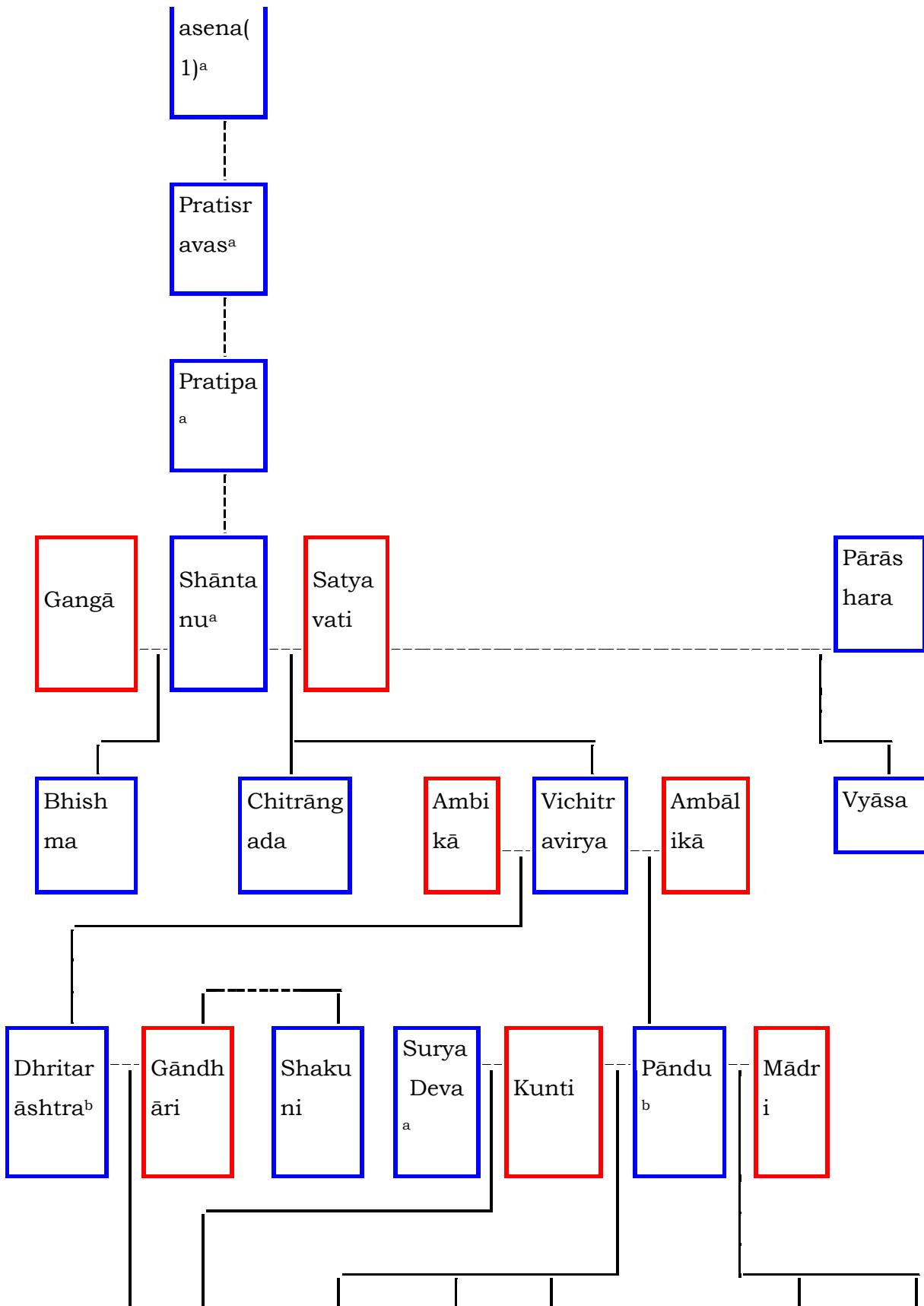
A historical Kuru King named Dhritarashtra Vaichitravirya is mentioned in the Kathaka Samhita of the Yajurveda (c. 1200–900 BCE) as a descendant of the Rigvedic-era king Sudas. His cattle were reportedly destroyed as a result of conflict with the vratya ascetics; however, this Vedic mention does not provide corroboration for the accuracy of the *Mahabharata*'s account of his reign.

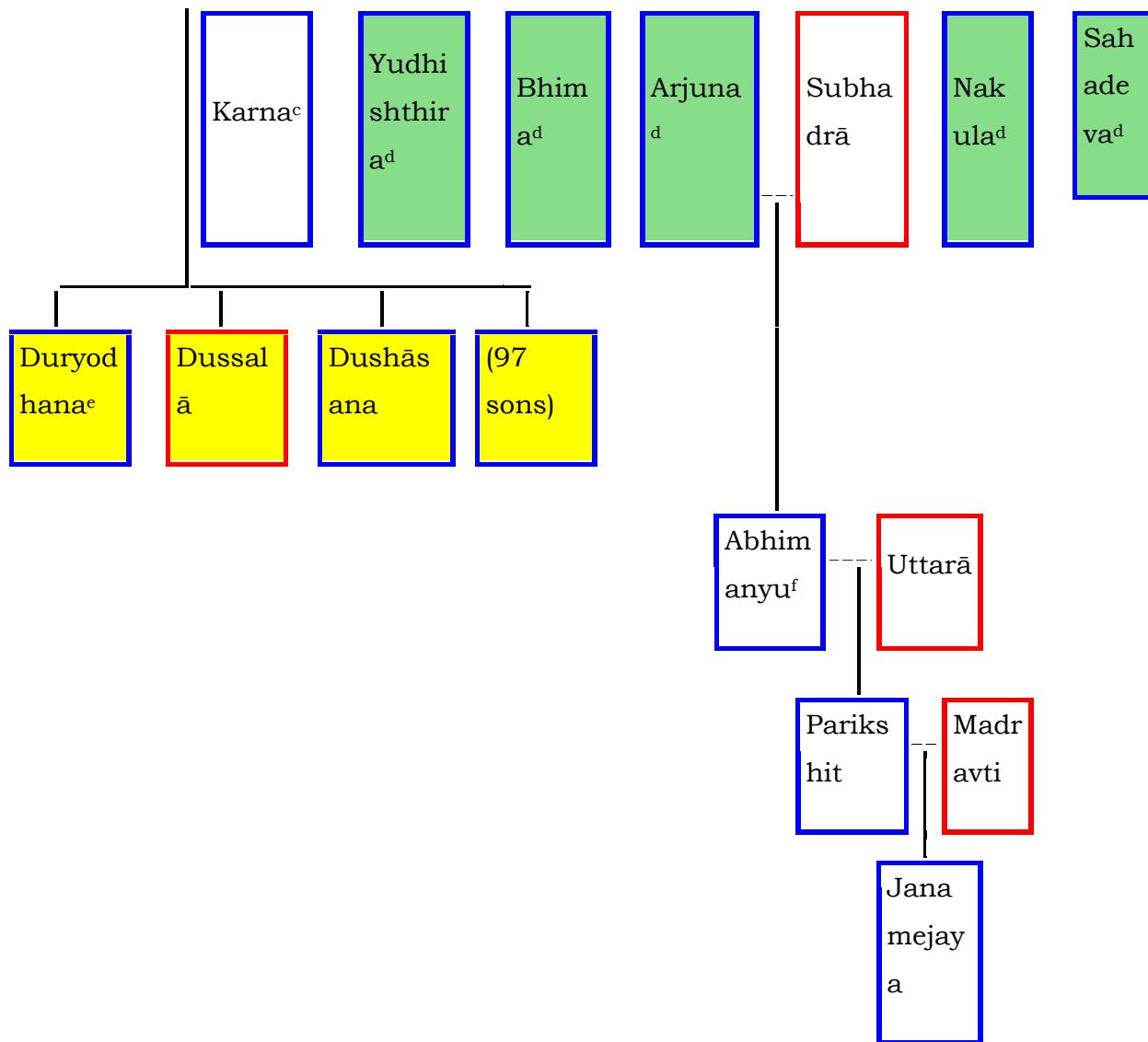
Kuru family tree in Mahabharata

This shows the line of royal and family succession, not necessarily the parentage. See the notes below for detail.









Key to Symbols

- Male: blue border
- Female: red border
- Pandavas: green box
- Kauravas: yellow box

The Mahājanapadas (Sanskrit: great and *janapada* "foothold" of a realm, from *maha*, "great", people") were

sixteen kingdoms or oligarchic republics that existed in Northern ancient India from the sixth to fourth centuries BCE during the second urbanisation period.

The 6th–5th centuries BCE is often regarded as a major turning point in early Indian history; during this period India's first large cities arose after the demise of the Indus Valley Civilization. It was also the time of the rise of sramana movements (including Buddhism and Jainism), which challenged the religious orthodoxy of the Vedic Period.

Two of the Mahājanapadas were most probably ganatantras (oligarchic republics) and others had forms of monarchy. Ancient Buddhist texts like the *Anguttara Nikaya*^[3] make frequent reference to sixteen great kingdoms and republics which had developed and flourished in a belt stretching from Gandhara in the northwest to Anga in the eastern part of the Indian subcontinent. They included parts of the trans-Vindhyan region, and all had developed prior to the rise of Buddhism in India.

Archaeologically, this period has been identified as corresponding in part to the Northern Black Polished Ware culture.

Janapadas



Pottery of the Northern Black Polished Ware culture (c. 500-200 BCE)

The term "Janapada" literally means the *foothold of a people*. The fact that *Janapada* is derived from *Jana* points to an early stage of land-taking by the Jana people for a settled way of life. This process of settlement on land had completed its final stage prior to the times of the Buddha and Pāṇini. The Pre-Buddhist north-west region of the Indian sub-continent was divided into several Janapadas, demarcated from each other by boundaries. In Pāṇini's "Ashtadhyayi", *Janapada* stands for country and *Janapadin* for its citizenry. Each of these Janapadas was named after

the Kshatriya people (or the Kshatriya Jana) who had settled therein. Buddhist and other texts only incidentally refer to sixteen great nations (*Solasa Mahajanapadas*) that existed prior to the time of the Buddha. They do not give any connected history except in the case of Magadha. The Buddhist Anguttara Nikaya, at several places,¹ gives a list of sixteen great nations:

1. Anga
2. Assaka (or Asmaka)
3. Avanti
4. Chedi
5. Gandhara
6. Kashi
7. Kamboja
8. Kosala
9. Kuru
10. Magadha
11. Malla
12. Machcha (or Matsya)
13. Panchala
14. Surasena
15. Vriji
16. Vatsa (or Vamsa)

Another Buddhist text, the *Digha Nikaya*, mentions twelve Mahajanapadas from the above list and omits four of them (Assaka, Avanti, Gandhara, and Kamboja).

Chulla-Niddesa, another ancient text of the Buddhist canon, adds Kalinga to the list and substitutes Yona for Gandhara, thus listing the Kamboja and the Yona as the only Mahajanapadas from Uttarapatha.

The *Vyākhyāprajñapti* (or the *Bhagavati Sutra*), a sutra of Jainism, gives a different list of sixteen Mahajanapadas:

1. Anga
2. Banga (Vanga)
3. Magadha
4. Malaya
5. Malavaka
6. Accha
7. Vaccha
8. Kochcha
9. Padha
10. Ladha (Radh or Lata)
11. Bajji (Vajji)
12. Moli (Malla)
13. Kasi
14. Kosala
15. Avaha
16. Sambhuttara

The author of the *Bhagavati Sutra* (or the *Vyākhyāprajñapti*) has a focus on the countries of Madhyadesa and of the far east and south only. He omits the nations from

Uttarapatha like the Kamboja and Gandhara. The more extended horizon of the *Bhagvati* and the omission of all countries from Uttarapatha "clearly shows that the Bhagvati list is of later origin and therefore less reliable."

Anga

The first reference to the Angas is found in the Atharva-Veda where they find mention along with the Magadhas, Gandharis and the Mujavats, apparently as a despised people. The Jaina Prajnapana ranks Angas and Vangas in the first group of Aryan people. It mentions the principal cities of ancient India.^[20] It was also a great center of trade and commerce and its merchants regularly sailed to distant Suvarnabhumi. Anga was annexed by Magadha in the time of Bimbisara. This was the one and only conquest of Bimbisara.

Assaka

The country of Assaka or the Ashmaka tribe was located in *Dakshinapatha* or southern India. It included areas in present-day Andhra Pradesh, Telangana, and Maharashtra.^[21] In Gautama Buddha's time, many of the Assakas were located on the banks of the Godavari River (south of the Vindhya mountains). The capital of the Assakas was Potana or Potali, which corresponds present-day Bodhan in Telangana and Paudanya of Mahabharata. In Maharashtra its capital is located in Potali which corresponds to present day Nandura, Buldhana district. The Ashmakas are also mentioned by Pāṇini. They are placed in the north-west in the *Markendeya Purana* and the *Brhat Samhita*. The river Godavari separated the country of the Assakas from that of the Mulakas (or Alakas). The country of Assaka lay outside the pale of Madhyadesa. It was located on a southern high road, the *Dakshinapatha*. At one time, Assaka included Mulaka and abutted Avanti

Avanti



Silver coin of Avanti mahajanapada (4th century BCE)

The country of the Avantis was an important kingdom of western India and was one of the four great monarchies in India in the post era of Mahavira and Buddha, the other three being Kosala, Vatsa and Magadha. Avanti was divided into north and south by the river Narmada. Initially, Mahishamati (Mahissati) was the capital of Southern Avanti, and Ujjaini (Sanskrit: Ujjayini) was of northern Avanti, but at the times of Mahavira and Buddha, Ujjaini was the capital of integrated Avanti. The country of Avanti roughly corresponded to modern Malwa, Nimar and adjoining parts of today's Madhya Pradesh. Both Mahishmati and Ujjaini stood on the southern high road called *Dakshinapatha* which extended from Rajagriha to Pratishthana (modern Paithan). Avanti was an important centre of Buddhism and some of the leading *theras* and *theris* were born and resided there. King Nandivardhana of Avanti was defeated by king Shishunaga of Magadha. Avanti later became part of the Magadhan empire

Chedi

The Chedis, Chetis or Chetyas had two distinct settlements of which one was in the mountains of Nepal and the other in Bundelkhand near Kausambi. According to old authorities, Chedis lay near Yamuna midway between the kingdom of Kurus and Vatsas. In the mediaeval period, the southern frontiers of Chedi extended to the banks of the river Narmada. Sotthivatnagara, the Sukti or Suktimali of Mahabharata, was the capital of Chedi. The Chedis were an ancient people of India and are mentioned in the Rigveda, with their king Kashu Chaidya.

The location of the capital city, Suktimali, has not been established with certainty. Historian Hem Chandra Raychaudhuri and F. E. Pargiter believed that it was in the vicinity of Banda, Uttar Pradesh. Archaeologist Dilip Kumar Chakrabarti has proposed that Suktimali can be identified as the ruins of a large early historical city, at a place with the modern-day name Itaha, on the outskirts of Rewa, Madhya Pradesh.



Gandhara

Coin of Early Gandhara Janapada: AR Shatamana and one-eighth Shatamana (round), Taxila-Gandhara region, c. 600–300 BCE.



A coin of Takshashila, portrays a tree flanked by a hill surmounted by a crescent and a Nandipada above a swastika.

The wool of the Gandharis is referred to in the Rigveda. The Gandharas and their king figure prominently as strong allies of the Kurus against the Pandavas in the Mahabharata war. The Gandharas were furious people, well-trained in the art of war. According to Puranic traditions, this Janapada was founded by *Gandhara*, son of Aruddha, a descendant of Yayati. The princes of this country are said to have come from the line of Druhyu who was a famous king of the Rigvedic period and one of the five sons of king Yayati of lunar dynasty. The river Indus watered the lands of Gandhara. Taksashila and Pushkalavati, the two cities of this Mahajanapada, are said to have been named after Taksa and Pushkara, the two sons of Bharata, a prince of [Ayodhya]the younger brother of Lord Rama]. According to Vayu Purana (II.36.107), the Gandharas were destroyed by Pramiti (a.k.a. Kalika) at the end of *Kali Yuga*. Pāṇini mentioned both the Vedic form *Gandhari* as well as the later form *Gandhara* in his *Ashtadhyayi*. The *Gandhara* kingdom sometimes also

included Kashmira.^[27] Hecataeus of Miletus (549-468) refers to Kaspapyros (Kasyapura or Purushapura, i.e., modern day Peshawar) as a Gandharic city. According to Gandhara Jataka, at one time, Gandhara formed a part of the kingdom of Kashmir. The Jataka also gives another name *Chandahara* for Gandhara.

Gandhara Mahajanapada of Buddhist traditions included territories of east Afghanistan, and north-west of the Panjab (modern districts of Peshawar (Purushapura) and Rawalpindi). Its later capital was Taksashila (Prakrit for Taxila). The Taksashila University was a renowned centre of learning in ancient times, where scholars from all over the world came to seek higher education. Pāṇini, the Indian genius of grammar and Kautiliya are the world-renowned products of Taxila University. King Pukkusati or Pushkarasarin of Gandhara in the middle of the 6th century BCE was the contemporary of king Bimbisara of Magadha. Gandhara was located on the grand northern high road (Uttarapatha) and was a centre of international commercial activities. According to one group of scholars, the Gandharas and Kambojas were cognate people. It is also contended that the Kurus, Kambojas, Gandharas and Bahlikas were cognate people. According to Dr T. L. Shah, the Gandhara and Kamboja were nothing but two provinces of one empire and were located coterminously, hence influencing each other's language. Naturally, they may have once been a cognate people. Gandhara was often linked politically with the neighboring regions of Kashmir and Kamboja

Kamboja

Kambojas are also included in the Uttarapatha. In ancient literature, the Kamboja is variously associated with the Gandhara, Darada and the Bahlika (Bactria). Ancient Kamboja is known to have comprised regions on either side of the Hindukush. The original Kamboja was located in eastern Oxus country as neighbor to Bahlika, but with time, some clans of the Kambojas appear to have crossed the Hindukush and planted colonies on its southern side also. These latter Kambojas are associated with the Daradas and Gandharas in Indian literature and also find mention in the Edicts of Ashoka. The evidence in the Mahabharata and in Ptolemy's Geography distinctly supports two Kamboja settlements. The cis-Hindukush region from Nurestan up to Rajauri in southwest of Kashmir sharing borders with the Daradas and the Gandharas constituted the *Kamboja* country. The capital

of *Kamboja* was probably *Rajapura* (modern Rajori) in the south-west of Kashmir. The *Kamboja Mahajanapada* of the Buddhist traditions refers to this cis-Hindukush branch of ancient Kambojas

The trans-Hindukush region including the Pamirs and Badakhshan which shared borders with the Bahlikas (Bactria) in the west and the Lohas and Rishikas of Sogdiana/Fergana in the north, constituted the Parama-Kamboja country.^[38] The trans-Hindukush branch of the Kambojas remained pure Iranian but a large section of the Kambojas of cis-Hindukush appears to have come under Indian cultural influence. The Kambojas are known to have had both Iranian as well as Indian affinities.

The Kambojas were also a well known republican people since Epic times. The Mahabharata refers to several Ganah (or Republics) of the Kambojas. Kautiliya's Arthashastra^[51] and Ashoka's Edict No. XIII also attest that the Kambojas followed republican constitution.^[1] Pāṇini's Sutras,^[52] though tend to convey that the Kamboja of Pāṇini was a Kshatriya monarchy, but "the special rule and the exceptional form of derivative" he gives to denote the ruler of the Kambojas implies that the king of Kamboja was a titular head (*king consul*) only. According to Buddhist texts, the first fourteen of the above Mahajanapadas belong to Majjhimadesa (*Mid India*) while the last two belong to Uttarapatha or the *north-west* division of Jambudvipa.

In a struggle for supremacy that followed in the 6th/5th century BCE, the growing state of the Magadhas emerged as the predominant power in ancient India, annexing several of the Janapadas of the Majjhimadesa. A bitter line in the Puranas laments that Magadhan emperor Mahapadma Nanda exterminated all Kshatriyas, none worthy of the name Kshatriya being left thereafter. This obviously refers to the Kasis, Kosalas, Kurus, Panchalas, Vatsyas and other neo-Vedic tribes of the east Panjab of whom nothing was ever heard except in the legend and poetry. (The Nandas usurped the throne of Shishunaga dynasty c. 345 BCE, thus founding the Nanda Empire.)

The Kambojans and Gandharans, however, never came into direct contact with the Magadhan state until Chandragupta and Kautiliya arose on the scene. But these nations also fell prey to the Achaemenids of Persia during the reign of Cyrus (558–530

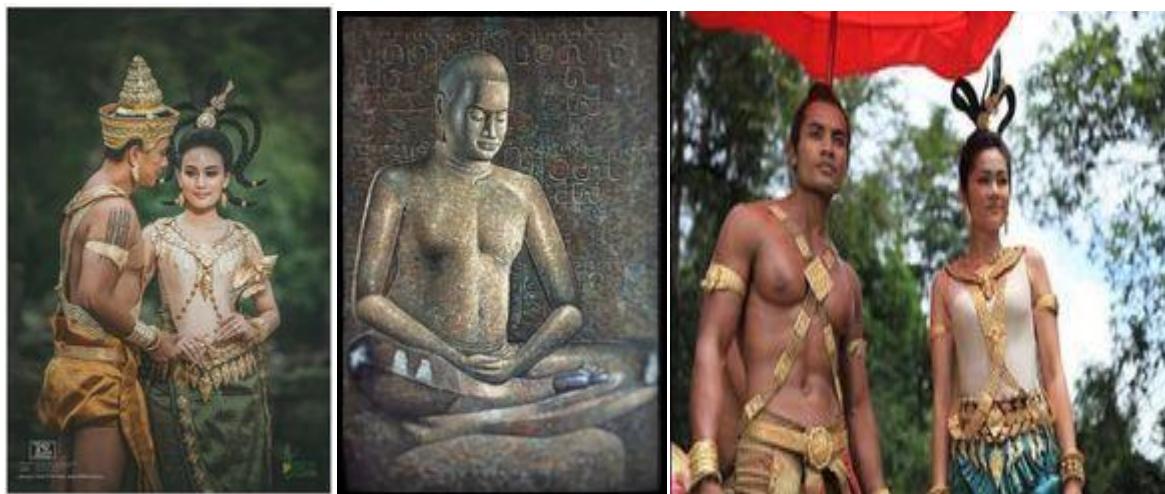
BCE) or in the first year of Darius. Kamboja and Gandhara formed the twentieth and richest satrapy of the Achaemenid Empire. Cyrus I is said to have destroyed the famous Kamboja city called Kapsi (modern Begram) in Paropamisade.

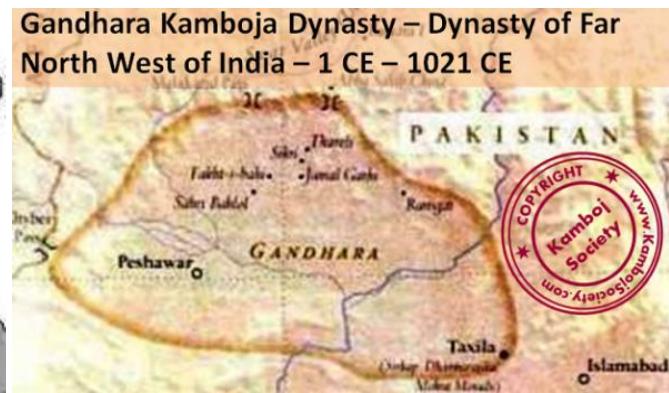
Parama kambojas Kurukshetra war

Drona parava de Mahabharata refers to 6000 soldiers from the Kamboja Parama group who had taken the pandavas party against the kauravas in Kurukshetra guerre. They were described as "very beautiful, very lucky Kambojas (prabhadrakastu Kambojah), extremely fierce, "Death of death (samanmrityo), fearful as Yama, the god of death and rich as Kuber - to say God of the treasure (Kambojah..... Yama vaishravan. opamah: 7.23.42 - 44).

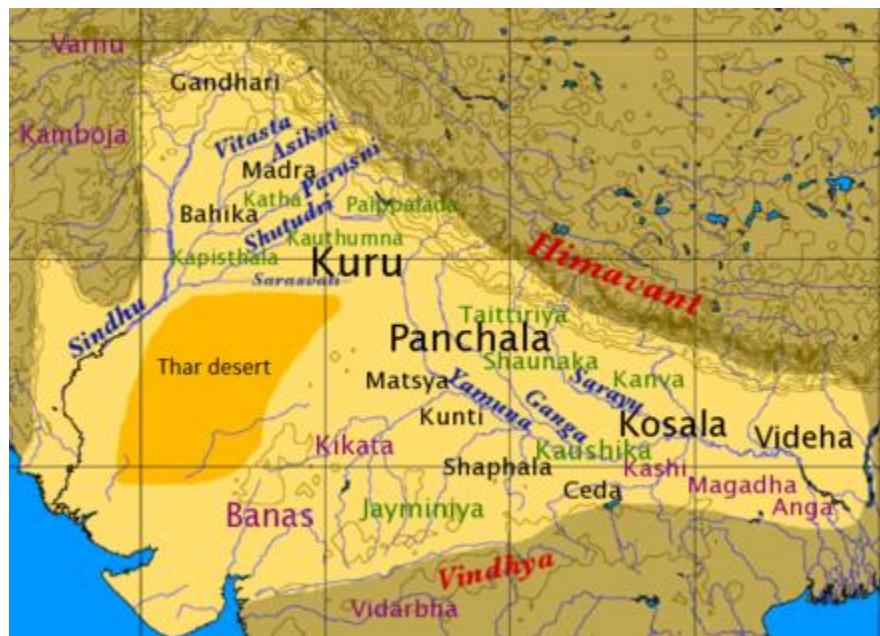
The story of Kaundinya is also set forth briefly in the Sanskrit inscription C. 96 of the Cham king Prakasadharma found at Mý Son. It is dated Sunday, 18 February, 658 AD (and thus belongs to the post-Funanese period) and states in relevant part (stanzas XVI-XVIII):

"It was there [at the city of Bhavapura (Lavo actual)] that Kaundinya, the foremost among brahmins, planted the spear which he had obtained from Drona's Son Asvatthaman, the best of brahmins. There was a daughter of a king of serpents, called "Somā," who founded a family in this world. Having attained, through love, to a radically different element, she lived in the abode of man. She was taken as wife by the excellent Brahmin Kaundinya for the sake of (accomplishing) a certain task ..."



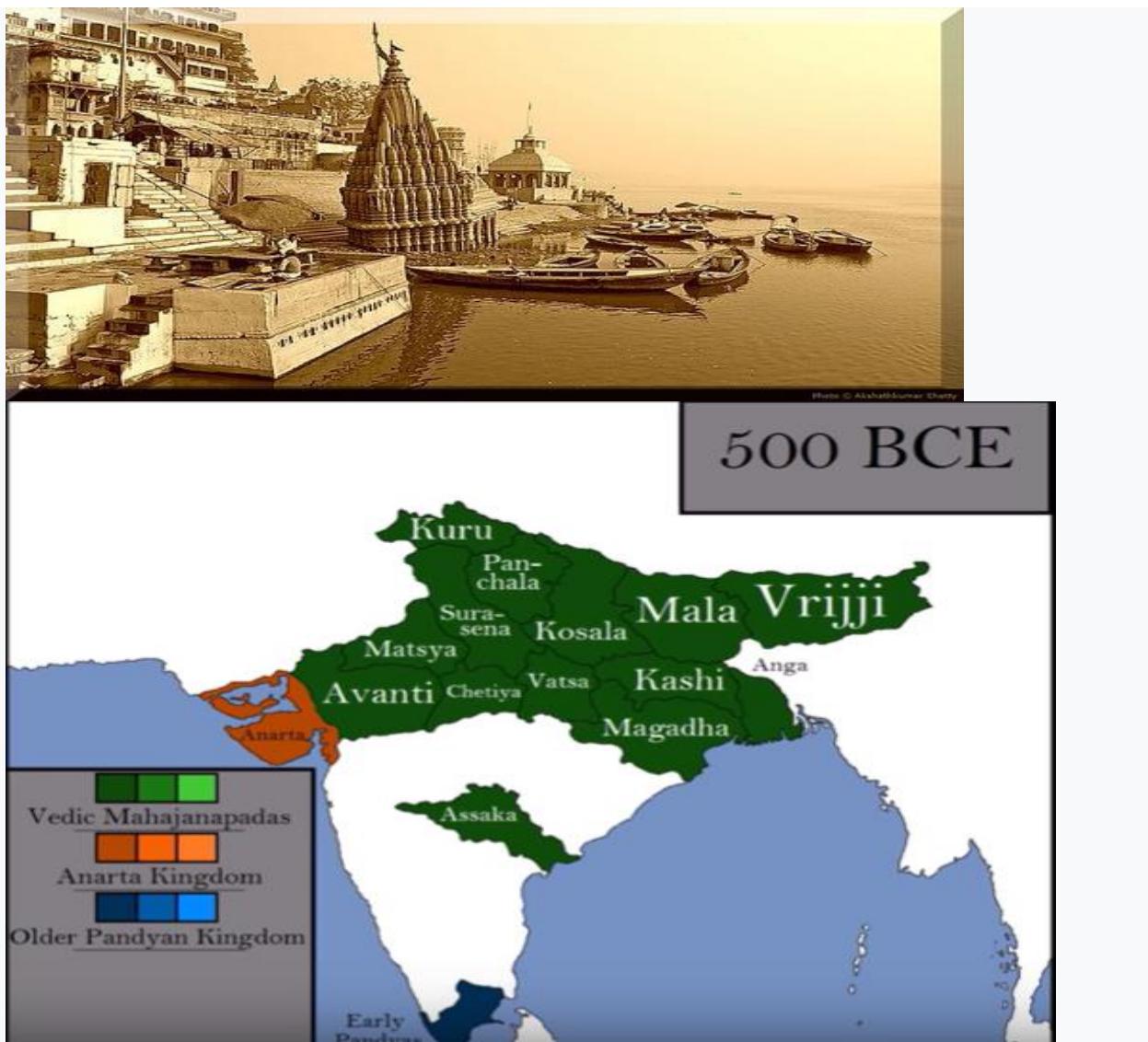


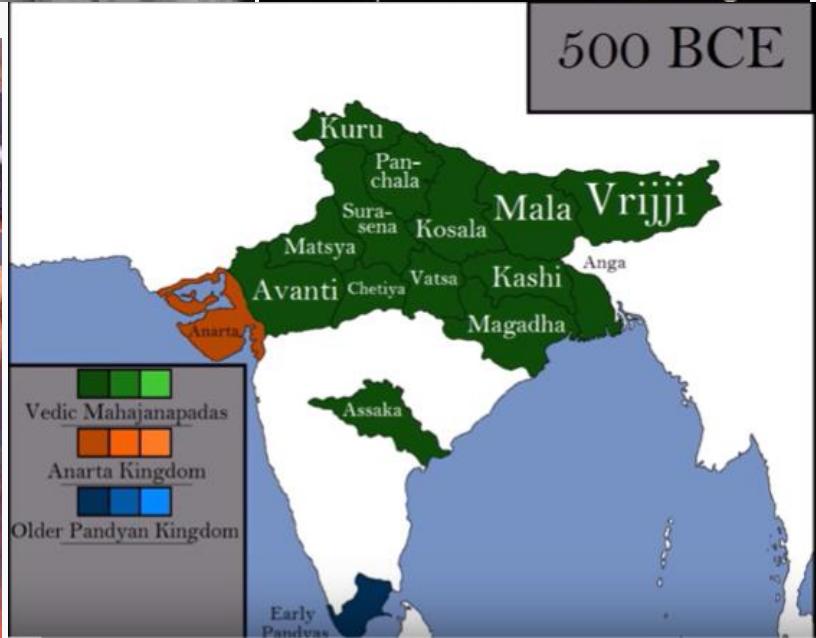
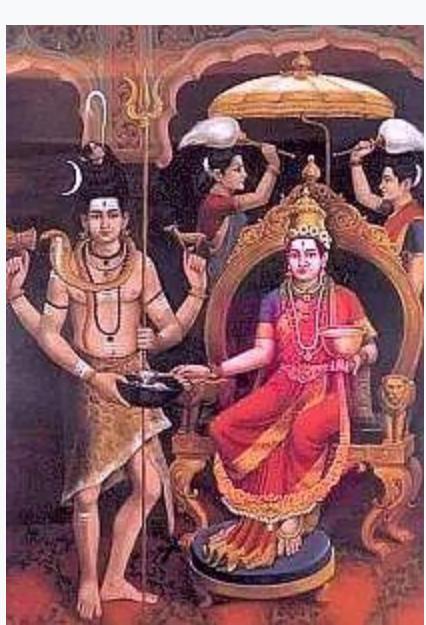
Sudakshina Kamboja and Cyrus the Great
GREAT KINGS OF KAMBOJA CLAN



Kashi

The kingdom was located in the region around its capital Varanasi, bounded by the Varuna and Asi rivers in the north and south which gave Varanasi its name. Before Buddha, Kasi was the most powerful of the sixteen Mahajanapadas. Several *jataka tales* bear witness to the superiority of its capital over other cities in India and speak highly of its prosperity and opulence. These stories tell of the long struggle for supremacy between Kashi and the three kingdoms of Kosala, Anga and Magadha. Although King Brihadratha of Kashi conquered Kosala, Kashi was later incorporated into Kosala by King Kansa during Buddha's time. The Kashis along with the Kosalas and Videhans find mention in Vedic texts and appear to have been a closely allied people. The *Matsya Purana* and *Alberuni* spell Kashi as *Kausika* and *Kaushaka* respectively. All other ancient texts read Kashi.



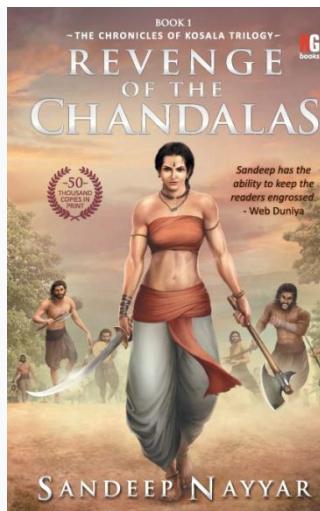
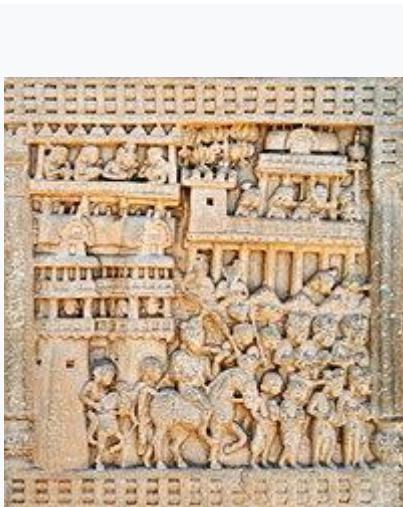


Kosala



Silver coins of Kosala mahajanapada (c. 525–465 BCE)

The country of Kosala was located to the north-west of Magadha, with its capital at Ayodhya. Its territory corresponded to the modern Awadh (or Oudh) in Central and Eastern Uttar Pradesh. It had the river Ganges for its southern, the river Gandak (Narayani) for its eastern, and the Himalaya mountains for its northern boundary. It finds mention as the center of Vedic Dharma. Its kings allied with the Devatas in various wars against the Daityas, Rakshas, and Asuras. Koshala and Ayodhya hold a central place in the Hindu scriptures, Itihas, and Purana. Raghuvansha-Ikshvakuvaansha was the longest continuous dynasty; Lord Rama was a king in this dynasty. Other great kings were Prithu, Harishchandra, and Dilip, who are each mentioned in different Puranas, Ramayan, and Mahabharat. According to these texts, Koshala was the most powerful and biggest kingdom ever in the recorded history.



Procession of Prasenajit of Kosala leaving Sravasti to meet the Buddha, Sanchi.

Later, the kingdom was ruled by the famous king Prasenajit during the era of Mahavira and Buddha, followed by his son Vidudabha (Virudhaka). King Prasenajit was highly educated. His position was further improved by a matrimonial alliance with Magadha: his sister was married to Bimbisara and part of Kasi was given as dowry. There was, however, a struggle for supremacy between king Pasenadi (Prasenajit) and king Ajatashatru of Magadha which was finally settled once the confederation of Lichchavis became aligned with Magadha. Kosala was ultimately merged into Magadha when Vidudabha was Kosala's ruler. Ayodhya, Saketa, Banaras, and Sravasti were the chief cities of Kosala.¹

Kuru



Silver coin of Kuru mahajanapada (4th century BCE)

The Puranas trace the origin of Kurus from the *Puru-Bharata* family. Kuru was born after 25 generations of Puru's dynasty, and after 15 generations of Kuru, Kauravas and Pandavas were born. Aitareya Brahmana locates the Kurus in *Madhyadesha* and also refers to the Uttarakurus as living beyond the Himalayas. According to the Buddhist text *Sumangavilasini*, the people of Kururashtra (the Kurus) came from the Uttarakuru. Vayu Purana attests that *Kuru*, son of Samvarsana of the Puru lineage, was the eponymous ancestor of the Kurus and the founder of Kururashtra (Kuru Janapada) in Kurukshetra. The country of the Kurus roughly corresponded to the modern Thanesar, state of Delhi, and Meerut district of Uttar Pradesh. According to the Jatakas, the capital of the Kurus

was Indraprastha (Indapatta) near modern Delhi which extended seven leagues. At Buddha's time, the Kuru country was ruled by a titular chieftain (king consul) named Korayvya. The Kurus of the Buddhist period did not occupy the same position as they did in the Vedic period but they continued to enjoy their ancient reputation for deep wisdom and sound health. The Kurus had matrimonial relations with the Yadavas, the

Bhojas, Trigratas, and the Panchalas. There is a Jataka reference to king Dhananjaya, introduced as a prince from the race of Yudhishtira. Though a well known monarchical people in the earlier period, the Kurus are known to have switched to a republican form of government during the 6th to 5th centuries BCE. In the 4th century BCE, Kautiliya's Arthashastra also attests the Kurus following the *Rajashabdopajivin* (king consul) constitution.

Magadha



Silver coin of Magadha mahajanapada (c. 350 BCE) /King Bimbisara of Magadha visits the Bamboo Garden (Venuvana) in Rajagriha; artwork from Sanchi.

The Magadha was one of the most prominent and prosperous of mahajanapadas. The capital city Pataliputra (Patna, Bihar) was situated on the confluence of major rivers like the Ganga, Son, Punpun and Gandak. The alluvial plains of this region and its proximity to the copper and iron rich areas of Bihar and Jharkhand helped the

kingdom to develop good quality weapons and support the agrarian economy. Its location at the centre of the highways of trade of those days contributed to its wealth. All these factors helped Magadha to emerge as the most prosperous state of that period.¹

The kingdom of the Magadhas roughly corresponded to the modern districts of Patna and Gaya in southern Bihar and parts of Bengal in the east. The capital city of Pataliputra was bound in the north by the river Ganges, in the east by the river Champa, in the south by the Vindhya mountains and in the west by the river Sona. During Buddha's time its boundaries included Anga. Its earliest capital was Girivraja or Rajagaha (modern Rajgir in the Nalanda district of Bihar). The other names for the city were Magadhapura, Brihadrathapura, Vasumati, Kushagrapura and Bimbisarapuri. It was an active center of Jainism in ancient times. The first Buddhist Council was held in Rajagaha in the Vaibhara Hills. Later on, Pataliputra became the capital of Magadha.



Malla

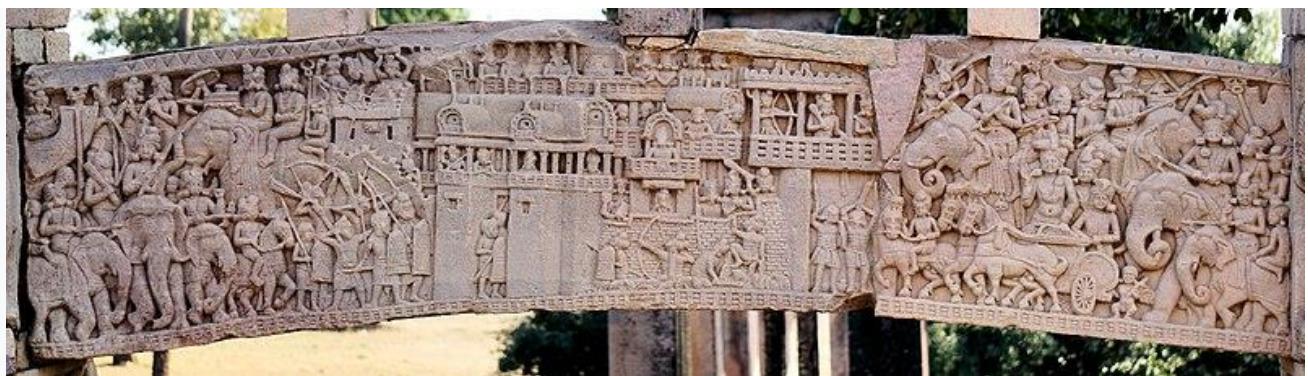
Conjectural reconstruction of the main gate of Kusinagara, city of the Mallas, circa 500 BCE adapted from a relief at Sanchi.

City of Kushinagar in the 5th century BCE according to a 1st-century BCE frieze in Sanchi Stupa 1 Southern Gate.

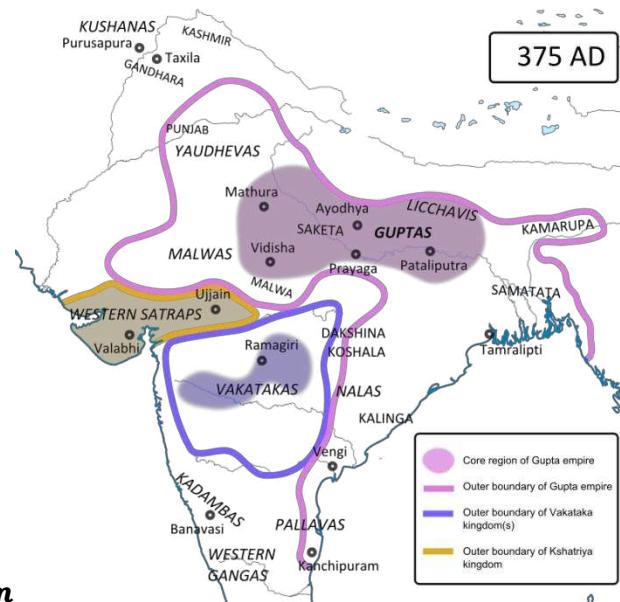
The Mallas are frequently mentioned in Buddhist and Jain works. They were a powerful people dwelling in Northern South Asia. According to Mahabharata, Panduputra Bhimasena is said to have conquered the chief of the Mallas/Malls in the course of his expedition in Eastern India. During the Buddhist period, the Mallas/Malls Kshatriya were a republican people with their dominion consisting of

nine territories corresponding to the nine confederated clans. These republican states were known as Gana. Two of these confederations – one with Kuśināra (modern Kasia near Gorakhpur) as its capital and the second with Pava (modern Padrauna, 12 miles from Kasia) as the *capital* – had become very important at the time of Buddha. Kuśināra and Pava are very important in the history of Buddhism and Jainism since Lord Buddha and Lord Mahavira, the 24th Tirthankara took their last meals at Kushinara and Pava/Pavapuri respectively. Buddha was taken ill at Pava and died at Kusinara, whereas lord Mahavira took his Nirvana at Pavapuri. It is widely believed that Lord Gautam died at the courtyard of King Sastipal Mall of Kushinagar/Kushinara. Kushinagar is now the centre of the Buddhist pilgrimage circle which is being developed by the tourism development corporation of Uttar Pradesh.

The Mallas, like the Licchavis, are mentioned by Manusmriti as Vratya Kshatriyas. They are called Vasishthas (Vasetthas) in the Mahapparnibbana Suttanta. The Mallas originally had a monarchical form of government but later they switched to one of Samgha (republic), the members of which called themselves *rajas*. The Mallas appeared to have formed an alliance with the Licchhavis for self-defense but lost their independence not long after Buddha's death and their dominions were annexed to the Magadhan empire

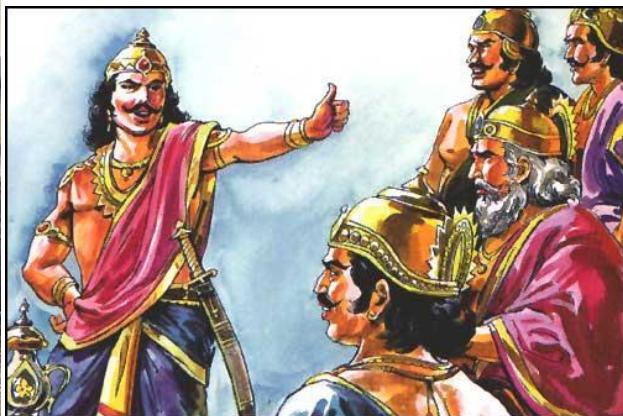


Mallas defending the city of Kusinagara, as depicted at Sanchi. Malla was an ancient Indian republic (Gana sangha) mentioned in the Anguttara Nikaya



Matsya Kingdom

The country of the Matsya or Meena tribe lay to the south of the Kurus and west of the Yamuna, which separated them from the Panchalas. It roughly corresponded to the former state of Jaipur in Rajasthan, and included the whole of Alwar with portions of Bharatpur. The capital of Matsya was at *Viratanagara* (modern Bairat) which is said to have been named after its founder king Virata. In Pali literature, the Matsyas are usually associated with the Surasenas. The western Matsya was the hill tract on the north bank of the Chambal. A branch of Matsya is also found in later days in the Vizagapatam region. The Matsyas had not much political importance of their own during the time of Buddha. King Sujata ruled over both the Chedis and Matsyas, thus showing that Matsya once formed a part of the Chedi kingdom.



Panchala



Coin of the Panchalas of Adhichhatra (75-50 BCE).

Obv Indra seated facing on pedestal, holding bifurcated object.

Rev *Idramitrasa* in Brahmi, Panchala symbols.

The Panchalas occupied the country to the east of the Kurus between the mountains and river Ganges. It roughly corresponded to modern Budaun, Farrukhabad and the adjoining districts of Uttar Pradesh. The country was divided into Uttara-Panchala and Dakshina-Panchala. The northern Panchala had its capital at Adhichhatra or Chhatravati (modern Ramnagar in the Bareilly District), while southern Panchala had its capital at Kampilya or Kampil in the Farrukhabad District. The famous city of Kanyakubja or Kanauj was situated in the kingdom of Panchala. Originally a monarchical clan, the Panchals appear to have switched to republican corporation in the 6th and 5th centuries BCE. In the 4th century BCE, Kautilya's Arthashastra also attests the Panchalas as following the *Rajashabdopajivin* (king consul) constitution.

Surasena



Silver coin of Surasena mahajanapada (5th century BCE).

The country of the Surasenas lay to the east of Matsya and west of Yamuna. This corresponds roughly to the Brij region of Uttar Pradesh, Haryana and Rajasthan, and Gwalior region of Madhya Pradesh. It had its capital at Madhura or Mathura. Avantiputra, the king of Surasena, was the first among the chief disciples of Buddha, through whose help Buddhism gained ground in Mathura country. The Andhakas and

Vrishnis of Mathura/Surasena are referred to in the Ashtadhyayi of Pāṇini. In Kautiliya's Arthashastra, the Vrishnis are described as *sangha* or republic. The Vrishnis, Andhakas and other allied tribes of the Yadavas formed a *sangha* and Vasudeva (Krishna) is described as the *sangha-mukhya*. Mathura, the capital of Surasena, was also known at the time of Megasthenes as the centre of Krishna worship. The Surasena kingdom had lost its independence on annexation by the Magadhan empire.

Vajji



Ananda Stupa, built by the *Licchavis* at Vaishali, which served as the capital of Vajjian Confederacy (Vajji), one of the world's earliest republics (Gaṇa sangha).

Vajji (Sanskrit: Vṛji) or Vriji was a confederacy of neighbouring clans including the Licchavis and one of the principal mahājanapadas of Ancient India. The area they ruled constitutes the region of Mithila in northern Bihar and their capital was the city of Vaishali.

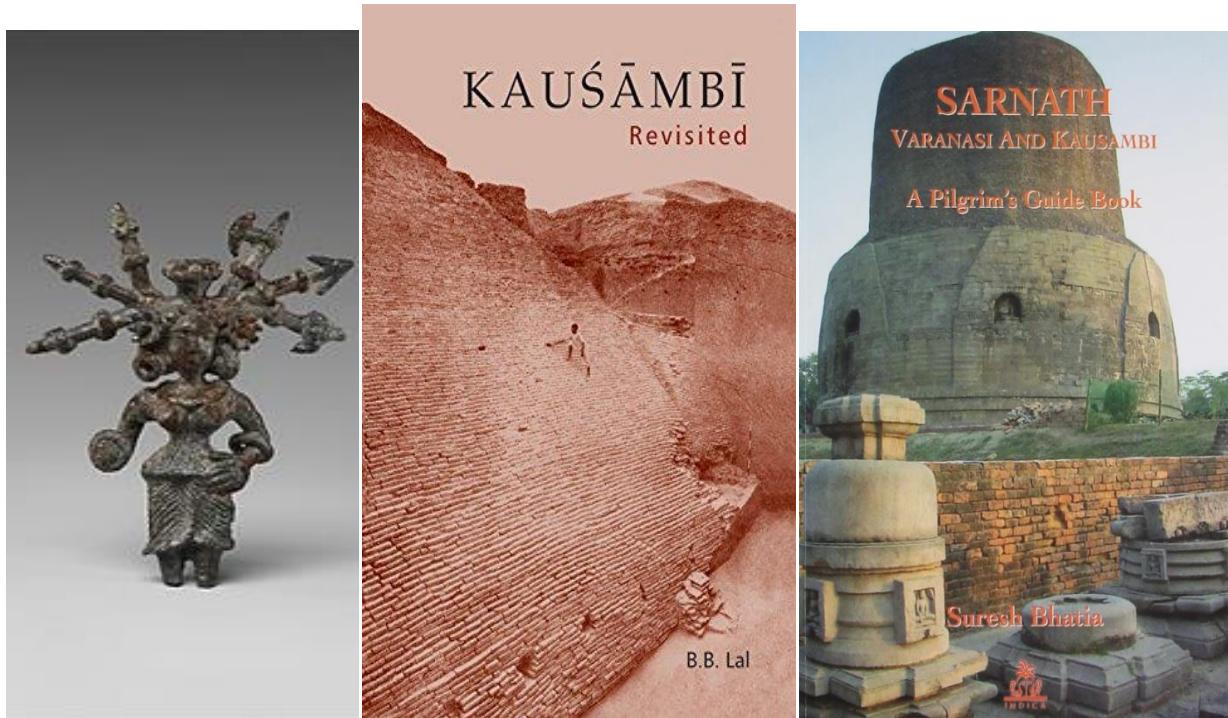
Both the Buddhist text *Anguttara Nikaya* and the Jaina text *Bhagavati Sutra (Saya xv Uddesa I)* included Vajji in their lists of *solasa* (sixteen) mahājanapadas. The name of this mahājanapada was derived from one of its ruling clans, the Vṛjis. The Vajji state is indicated to have been a republic. This clan is mentioned by Pāṇini, Chanakya and Xuanzang.

Vatsa or Vamsa

The Vatsas or Vamsas are called to be a branch of the Kurus. The Vatsa or Vamsa country corresponded with the territory of modern Allahabad in Uttar Pradesh. It had a monarchical form of government with its capital at Kausambi (identified with the

village Kosam, 38 miles from Allahabad). Kausambi was a very prosperous city where a large number of wealthy merchants resided. It was the most important entreport of goods and passengers from the north-west and south. Udayana was the ruler of Vatsa in the 6th-5th century BCE. He was very powerful, warlike and fond of hunting. Initially king Udayana was opposed to Buddhism, but later became a follower of Buddha and made Buddhism the state religion. Udayana's mother, Queen Mrigavati, is notable for being one of the earliest known female rulers in Indian history.

Brahmarshi-desa, 'the county of the holy sages,' includes the territories of the Kurus, Matsyas, Panchalas and Shurasenas (i.e., the eastern half of the State of Patiala and of the Delhi division of the Punjab, the Alwar State and adjacent territory in Rajputana, the region which lies between the Ganges and the Jumna, and the Muttra District in the United Provinces).





Ruins of Ghoshitaram Monastery in Kausambi, where the Buddha visited as attested in Māgandiya Sutta

Shakdvipa(Sanskrit: शाकद्वीप; *sākdvīpa*), also called **Shwetadvipa**, is a land mass west of the Ural Mountains according to ancient Hindu scholars. Shakdvipa is surrounded by the sea of whey with an extent of thirty-two lakh Yojans.

According to (surviving) Hindu traditions, Shakdvipa is a region in the Universe (Cosmos), that lies to the south of the 'Sea of Salt', which in turn, lies South of the Earth-plane. The island has a huge tree of Shaka, hence its name. The tree is said to have a sweet fragrance, the whole island emits a pleasant scent. The mythical ruler of this island, Medhatithi, was a son of Priyvrata. Priyvrata is a mythical king, he was a devoted Hindu who was famous because he was married and religious. Medhatithi, the king of Shakdvipa, had seven sons- Purojav, Manojav, Pawamana, Dhumranik, Chitraref, Bahurup and Vishwdhar. They were made the rulers of the seven divisions of the island. People of the island use Pranayama to weaken their Rajoguna and Tamoguna. These people are said to worship Hari (Vishnu) in Vayu (Wind) through meditation.

Vishnu Purana: "Shakdvipa located inside Chira sea and Shakdwipis are friends"!¹

Mahabharata 6.604 : "In Shakdvipa, caste system is same as Jambudvipa. There was four caste in Shakdvipa 1. Maga 2. Mushus 3. Manus 4. Mandak"

Uttarakuru (Sanskrit: उत्तर कुरु; Uttarakuru) is the name of a dvipa ("continent") in ancient Hindu and Buddhist mythology as well as Jain cosmology. The Uttarakuru country or Uttara Kuru Kingdom and its people are sometimes described as belonging to the real world, whereas at other times they are mythical or otherworldly spiritual beings. The name Uttara Kuru means "North Kuru". The Kurus were a tribe during the Vedic civilization of India. The Uttara Kuru were therefore a population to the north of the Kurus, or north of the Himalayas.

The Greek Ottarakorai and the Roman Attacori myths are probably related to Uttara Kuru.

Some historians identify this kingdom's territory with modern-day Kyrgyzstan.¹

At some point during the reign of Pururavas-Aila (the first king mentioned in the line of lunar dynasty of Indian kings) Uttara Kuru and the Kurus of India belonged to the same Kuru Empire. Arjuna collected tribute from Uttara Kuru during his northern military campaign for Yudhishtira's Rajasuya sacrifice. The epics also mention that they followed a republican constitution with no monarchy.

VEDAS: Aitareya Brahmana makes first reference to *Uttarakuru* and *Uttaramadra* as real- life Janapadas. According to Aitareya Brahmana, these two nations lay beyond the Himalayan ranges (Hindukush). The Aitareya Brahmana adduces these two people as examples of republican (vairajiya) nations, where whole Janapada took the consecration of rulership.

Aitareya Brahmana again notes that *Uttarakuru* was a deva-kshetra or divine land.

Based on its description in the Puranas, *Uttarakuru* seems to be in the real world.

Puranic cosmography divides our earth into seven concentric islands called Jambu, Plaksha, Salmali, Kushadvipa, Kraunca, Sakaldwipiya, and Pushkara, that are separated by the seven encircling seas. The insular continent Jambudvipa forms the innermost concentric island in the scheme of continents. Jambudvipa includes nine

countries (*varṣa*) and nine mountains. The land of *Illa-vrta* lies at the center of Jambudivipa at whose center is located Mount Meru(Hindu Kush). The land of *Uttarakuru* lies to the north of Mount Meru/ Kailash.

The Bhagavata Purana notes the Uttarakuru as the land of the "northern Kurus", a people separate from the Dakisha Kurus. The Brahmanda Purana and Vayu Purana state that Pururavas, the ancestor of the Puru race once inhabited with Urvashi in Uttarakuru. In Matsya Purana, Uttarakuru is described as 'Tirtha', that is: a pure place where one went to undergo ritual ablutions.

Mahabharata sometimes glorifies the Uttarakuru as a fairy land. It is stated to be the ultimate abode of the blessed souls. The souls of the blessed ones and the glorious Kshatriyas who fall in battle go to *Uttarakuru* after death.

Adiparva of Mahabharata refers to a practice of free love among the denizens of *Uttarakuru*, like the one followed by birds and the beasts, and is not regarded sinful as it is stated to have the approval of the rishis and the sanction of antiquity. At other times, the epic describes the Uttarakurus as real entity and associates them with the real Kurus.

At the *Rajasuya Sacrifice* performed by king Yudhishtira, the kings of north-west brought gifts, some of which belonged to *Uttarakuru*.

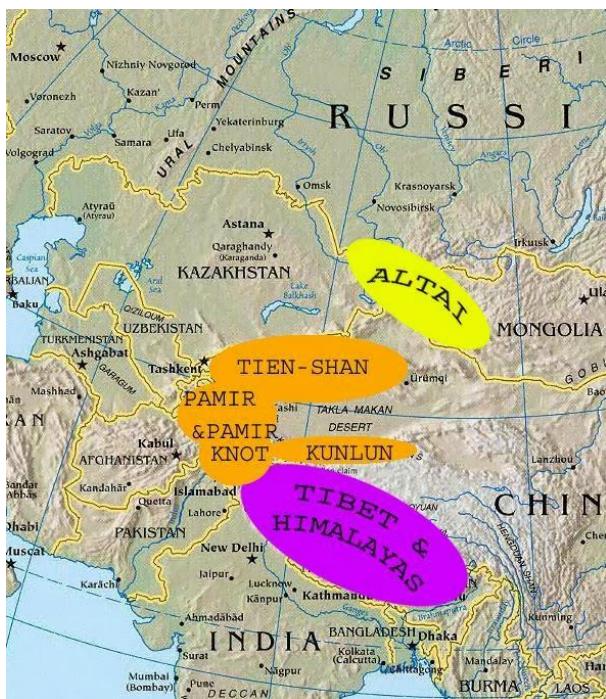
After reducing the Kambojas and Daradas on south of Hindukush, Arjuna proceeded to Trans-Hindukush countries and fought with the Lohas, Parama-Kambojas and the Rishikas. Thereafter, Arjuna subjugated the Kimpuruhas, Haratakas and the *Uttarakurus*, which were the neighboring tribes in the trans-Himalaya region.

Karna in practice of war started Vijayatra conquering whole Eurasia.

In the enumeration of the countries of north, Ramayana references Kambojas, Yavanas, Shakas, Paradas and then further northwards, it refers to the land of the *Uttarakurus* lying beyond river *Shailoda* and *Kichaka* bamboos valleys. It gives very vivid and graphic picture of **Uttarakuru region**.

Uttarakuru also finds numerous references in Buddhist literature. In Digha Nikaya, *Uttarakuru* is said to be the name of city. Lalita-Vistara describes the *Uttarakuru* as Pratyanta-dvipa or a frontier island.

Uttarakuru is well described in the Atanatiya Sutta of the Digha Nikaya. It is an island 24000 Yojanas away from Jambudvipa. It is one of the great Mahadvipas or continents. It is said to be a place of great abundance. It falls under the rule of the heavenly king Vessavana. Atanatiya is one of the great cities of this land. The inhabitants are elegant in complexion, unselfish, have no marital relationships (for more than 7 days), have no property of their own, no houses. But they are able to sleep on the earth, sweet smelling rice without husk grows on its own accord, rice is cooked on pots using stoves and self heating crystals. The people of Uttarakuru naturally have great virtue of Pancasila and a fixed lifespan. Trees have an abundance of fruits, birds sing beautiful songs (some cry saying "jiva" or long life) and there is an all giving Kalparuksha. It is also said that only those with great iddhi powers or cakkavattin kings who can visit this place. These people cannot comprehend the Dhamma.



A Burmese text called Lokapannatti gives further details on Uttarakuru.

Sumangalavilasini says that the wife of a Chakravarti king comes either from *Uttarakuru* or from the race of a king Madra.

Buddhaghosa records a tradition which states that, when Vedic king Mandhata returned to Jambudvipa from his sojourn in the four *Mahadipas*, there were, in his retinue, a large number of the people of *Uttarakuru*. They all settled down in Jambudipa, and their settlement became known as Kururatha (Kuru Rashtra). Majjhima Commentary^[4] also attests that the people of Kururatha had



originally belonged to the *Uttarakuru*. *Uttarakuru* is mentioned in Dhammapada Verse 416 in relation to Jotika, a treasurer and extraordinarily rich person of Rajagaha who was a follower of the Buddha and later became an arahat. He had an alien wife who was brought to him by the gods and she came from *Uttarakuru* or the 'Northern Island' since it is situated in the North of Mt. Meru, a mythical structure in the cosmos that harbours various abodes/planets including the earth. Her name was Satulakayi and she brought with her a pint-pot of rice and three crystals stone-stove that cooked rice automatically and could serve food for many people. She stayed with Jotika until he joined the Order and became an arahat, after which she went back to *Uttarakuru*.

Uttarakuru is also mentioned in the Abhidhamma text in relation to the Buddha's visit to Tavatimsa, a heavenly world of devas where the Buddha went for the whole of the three-month period of the rains (*vassa*) to expound the Abhidhamma to the gods. Since the Buddha was a human he required to feed his physical body during a short

tenure in Tavatimsa which is equal to four calendar months on earth. He went for alms to Uttarakuru which is an abode of humanoid beings that lies near Tavatimsa and he did not come back to the earth.

According to Rajatarangini of Kalhana, king Lalitaditya Muktapida of Kashmir leads a war expedition against the tribes of north (i.e. north of Kashmir) and in sequence, encounters the Kambojas, Tusharas, Bhauttas, Daradas, Valukambudhis, *Uttarakurus*, Strirajya (mythical or otherwise) and Pragjyotisha with whom he fights one after the other.

Ptolemy's Geography refers to *Ottorokorai* (Uttarakuru) tribe, *Ottorokora* as a city, and *Ottorokoras* as a river.

The *Attacori* of Pliny probably also refers to the Uttarakuru people and their country. Though the later texts mix up the facts with the fancies on *Uttarakurus*, yet in the earlier, and some of the later texts, *Uttarakurus* indeed appear to be historical people. Hence scholars have attempted to identify the actual location of Uttarakuru.

Puranic accounts always locate the Uttarakuru varsa in the northern parts of Jambudvipa.

The Uttarakuru is taken by some as identical with the Kuru country mentioned in the Rig-Veda. The Kurus and Kravis (Panchala) are said to form the Vaikarana of Rigveda and the Vaikarana is often identified with Kashmir. Therefore, Dr Zimmer likes to identify the *Vaikarana Kurus* with the *Uttarakurus* and places them in Kashmir¹

Michael Witzel locates his Uttarakuru in Uttarakhand state. According to Prof. Subhash Kak, *Uttara Kuru* was the Tarim Basin in Xinjiang, China.¹

According to some scholars, the above locations however do not seem to be correct since they go against *Aitareya Brahmana* evidence which clearly states that Uttarakuru and Uttaramadra lay beyond Himalaya (*pren himvantam janapada Uttarakurva Uttaramadra*). Moreover, no notice of the Uttaramadras (Bahlika, Bactria) has been taken of while fixing up the above location of Uttarakuru. *Uttarakurus* and

Uttaramadras are stated to be immediate neighbors in the Trans-Himalaya region per Aitareya Brahmana evidence.^[10]

Ramayana testifies that the original home of the Kurus was in Bahli country. Ila, son of Parajapati Karddama was a king of Bahli, where Bahli represents Sanskrit Bahlika (Bactria). Also the kings from Aila lineage have been called Karddameyas. The Aila is also stated to be the lineage of the Kurus themselves. The Karddamas obtained their name from river Karddama in Persia/ancient Iran. Moreover, *Sathapatha Brahmana* attests a king named Bahlika Pratipeya as of the Kauravya lineage. Bahlika Pratipeya, as the name implies, was a prince of Bahlika (Bactria). Thus, the Bahli, Bahlika was the original home of the Kurus. Thus, Bahlika or Bactria may have constituted the Uttarakuru. Mahabharata and Sumangalavilasini also note that the people of Kuru had originally migrated from Uttarakutru. Bactria is evidently beyond the Hindu Kush i.e. Himalaya. In ancient literature, Himalaya is said to be extending from eastern ocean to western ocean and even today is not separated from it.

The above identification of Uttarakuru comes from Dr M. R. Singh

K. P. Jayswal identifies Mt Meru of the Puranas with the Hindu Kush ranges and locates the Uttakuru in the Pamirs itself

V. S. Aggarwala thinks that the Uttarakuru was located to north of Pamirs in Central Asia and was also *famous for its horses of Tittirakalamasha variety*. Thus it probably comprised parts of Kyrgyzstan and Tian-Shan. Incidentally, the reference to horses from *Uttarakuru* rules out any possibility of locating Uttarakurus in *Kashmir and Uttarakhand states since these regions have never been noted for their horses*.

Buddha Prakash locates the Uttarakuru-varsa in Sinkiang province of China.

Bhishamaparava of Mahabharata attests that the country of Uttarakuru lay to the north of Mt Meru and to the south of *Nila Parvata*

The Mt Meru of Hindu traditions is identified with the knot of Pamirs. Mountain Nila may have been the *Altai-Mt*.

The Mahabharata refers to the Kichaka bamboos growing on the banks of river Shailoda.^[16] Mahabharata further attests that the Kichaka bamboo region was situated between *Mountain Meru (Pamirs) and Mountain Mandara (Alta Tag)*. The river

valleys between these two mountains are still overgrown with forests of Kichaka Bamboos.

Ramayana also attests that the valleys of river Shailoda were overgrown with Kichhaka bamboos and the country of Uttarakuru lay beyond river Shailoda as well as the valleys of Kichaka bamboos.

River Shailoda of Ramayana and of Mahabharata has been variously identified with river Khotan, Yarkand, and Syr (Jaxartes) by different scholars.

Raghuvamsa also refers to the Kichaka bamboos of Central Asia in the eastern regions of the Pamirs or Meru mountains which were known as Dirghavenu in Sanskrit.

The above discussion shows that the land of Uttarakurus was located north of *river Shailoda* as well as of the *Kichaka bamboo valley*.

Rajatarangini places Uttarkuru land in the neighborhood of Strirajya. Based on Xuanzang's evidence, Strirajya is identified as a country lying north of Kashmir, south of Khotan and west of Tibet.

Thus, the Uttarakuru which finds reference in the Ramayana, Mahabharata and Rajatarangini probably can not be identified with the Bahlika or Bactria as M. R. Singh has concluded.

Uttarakuru probably comprised north-west of Sinkiang province of China and parts of the Tian-Shan Mountains.

Christian Lassen suggests that the Ottorokoroi of Ptolemy should be located in the east of Kashgar i.e. in Tarim Basin.

Some writers, however, assert that Uttarakuru was the name for the vast area lying north of Himalaya and extending as far as Arctic Circle.

Some people tend to identify the Uttarakurus and the Uttaramadras with the Tocharian (Uttarakuru = Tokhari) branch of Indo-Europeans, located to the north of the Himalayas

Tokhari or *Tukharas*, the later Yucchis, are the same as the Rishikas of Mahabharata.

1. Why is India called "" Jambudeep ""?

2. Do you know how our country got its name "Bharatvarsha" ?????
3. Also do you know that the name of our ancient India was "Jambudeep" ?????
4. But do you really know why our India is called "Jambudeep" and what it means ??????
5. Actually it is very important for us to know how Bharatvarsha got its name Bharatvarsha ???
6. Because there is a general belief that this country was named "Bharatavarsha" in the name of Bharata, the great son of King Dushyant and his wife Shakuntala in a Mahabharata Kuru dynasty. But the proof is not available!
7. But at the same time our Purana presents something different from this with complete evidence.
8. Surprisingly, we never got this attention, while finding history in the Puranas, it was very important for us to do justice to our history and our input.
9. But, have you ever thought that even when the scientists of today believe that in ancient times, the terrain was divided into territories, that is, continents.
10. But who and why and when these seven continents were created No one ever said anything about it.
11. Or I can say in other words that the direction of research related to this was deliberately changed.
12. But our "" Jambudeep Naam "" in itself tells the whole story which means the whole island.
13. That is why our ancient religious texts and various incarnations mention only "Jambudweep" because at that time there was only one island.
14. At the same time, our Vayu Purana presents before us the whole thing related to it and its evidence.
15. According to the Vayu Purana, about 22 million years ago, in the beginning of the Treta Yuga, the grandson of Swayambhuva Manu and son of Priyabrata settled this Bharata Khanda.
16. Since Maharaj Priyabrata had no son, he adopted his daughter's son Agnindhra, whose boy was Navel.
17. The son born to Meru Devi, a wife of Navel, was named Rishabh and, the son of this same Rishabh was Bharata and after this Bharata, this country was named "Bharatavarsha".

18. At that time, King Priyabrata appointed seven of the ten sons of his daughter as separate kings of the seven continents of the whole earth.
19. The meaning of the king was taken from the religion at that time, and the founder of the just state.
20. In this way King Priyavrata made Agnindhra the ruler of the island of Jambu.
21. After this, King Bharat gave his kingdom to his son and, it is called "Bharatvarsha".
22. Keep in mind that Bharatvarsha means the territory of King Bharata and the name of the son of these king Bharata was Sumati.
23. Our Vayu Purana says about this topic-
24. Saptadwipikrantrantam Jambudeepam Nibodhat.
25. Agnidhran Jyeshthadayam Kanyaputram Mahabalam.
26. Priyavrato Abhyasinchantam Jambudvipeswaram Nrupam.
27. Tasya son Bbhavvurhi PrajapatiSamaujas:.
28. Jyeshto Nabhriti Khyatastasya Kimpurushoanuj:
29. Nāvehōi Sargān Vakshyāmī Himāhvā Tannibodhat. (Air 31-37, 38)
30. To prove my point, I would like to direct your attention to everyday work
31. If we still do any sacrificial work in our homes, first of all Panditji makes a resolution in it.
32. However, we all take that Sankalp Mantra very lightly... and leave it as a ritual of a religious ritual of Panditji.
33. But if you listen to that mantra of sankalpa carefully, then in that sankalpa mantra, we get a lot of support for this witness of Vayu Purana.
34. It is clearly mentioned in the Sankalp Mantra that. - Jambu Dwipe Bharatkhande Aryavrat Deshanturgate....
35. These words of resolution are worth noting because, in them, Jambudweep is used for present-day Eurasia.
36. This Jambu island is located in the Bharat Khand i.e. the region of Bharat i.e. Bharathavarsha which is called Aryavrata.
37. With the small mantra of this resolution, we explain the glorious history of our glorious past.

But now a big question arises that when the truth is like this then why is the name of this country associated with Shakuntala and Dushyant's son Bharata?

Instead of saying more in this regard, it would be appropriate to say that adding the case of the origin of the name of this country to Shakuntala, Bharat, son of Dushyanta, may be the result of similarity of names or, we Hindus in our religious texts This may have happened due to indifference.

But when we have millions of years old evidence in the form of Vayu Puranas and Mantras, and even modern science today is assuming that the arrival of human beings on the earth had happened millions of years ago, then we are going Why believe it ????

Not only this, in our Sankalp mantra, Panditji also tells us about the creation of the universe, that one billion 96 crore eight lakh fifty three thousand one hundred thirteen years are going on.

Then it is a ridiculous thing in itself that on the one hand we do talk one billion 96 crore eight lakh fifty three thousand one hundred and thirteen, but, read and believe our history with the pen of the writers of the west, only five thousand years old.!

Think for yourself what is this other than self-realization ???

That is why when we have more than one witness for history and evidence is available with full logic, then it becomes our responsibility to automatically scrutinize our past on the basis of those witnesses, evidence and arguments.

This verse of Vayu Purana is mentioned about our country — Himalayan Dakshinam Bharata Nyaydayayat. Tasmattadbharatam year Tasya Namna Bidurbudha:.

Here our Vayu Purana is clearly saying that the year of the south from Mountains of Himalayas means that India is India.

That is why we should have no hesitation in saying that by combining the origin of the name of our country with Shakuntala and Dushyant's son Bharata, we have tried to cover our history in the span of five thousand years from the point of view of Western historians.

This is the reason that even today we have not been able to get freedom from the slavery mentality and, if we quote a western history car in our speech or writing, it is

considered a matter of pride for us but, if we If you refer to any of your own authors, poets or ancient texts about the subject, then it is considered as proof of orthodoxy.

And this thinking is completely wrong.

Think of it correctly that the most certified book for the history of Rajasthan is considered the history of Colonel Tad.

But surprisingly we did not think that a foreigner should come to India in such an old time, live for one and a half years and prepare history here, how is this possible?

Especially when there was not much means of transport here and at the time of his arrival, he was not even familiar with Rajasthani language.

Then he worked only in such a situation that codified all the history books related to various princely states....

After this, the book of Karnal Tad began to be considered authentic under state patronage, and this notion became strong. Colonel Tad has a monopoly on the history of Rajasthan.

And Similar beliefs disturb us in other areas as well, so it should be our aim to clear up the misconceptions about the history of our country.

Because history is not an account of the fallen people as it is supposed to be, but rather, history describes the glorious pages of the past and the acts of our just and righteous kings.

But our problem is that we believe in our other things. And the biggest irony is that those who listen to us only imitate us and tell us.

I think the only reason for this is that we do not realize our own being.

Thanks □..

Source: अंकित पाठक (AK Pathak) का जवाब - हमारे पूर्वजों ने भारतीय उपमहाद्वीप को जम्बूद्वीप क्यों कहा था?

Jambudvipa in Sanskrit means the place where Jambu trees grow.

The word 'Jambudvipa' is used to refer India by Indians during ancient times

According to Puranic cosmography cosmography, the entire Cosmos is divided into seven concentric island continents (*sapta-dvīpa vasumati*) separated by the seven encircling oceans, each double the size of the preceding one (going out from within). The seven continents of the Puranas are stated as **Jambudvipa**, Plaksadvipa, Salmalidvipa, Kusadvipa, Krouncadvipa, Sakadvipa, and Pushkaradvipa. Seven intermediate oceans consist of salt-water, sugarcane juice, wine, India is not called "Jambudvipa". India is called Bharata Varsha.

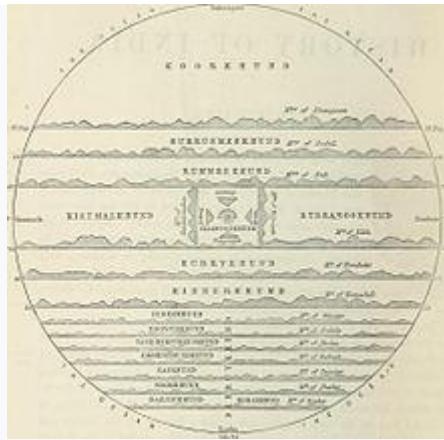
Jambudvipa is an island, 800,000 miles in breadth and length, divided into 9 Varshas or regions. Our known Earth area is on the southern coast of Jambudvipa and is 8,000 miles in diameter. It is one of 9 islands that make up Bharata Varsha. India is just one continent on the circle of Sudarshana Dvipa/Bharata Khanda (the name for our Earth circle). Formerly all of our known earth circle was called Bharata Varsha, but now it has been mainly used to denote the continent of India.

We used to be connected to Jambudvipa but we have been quarantined off in Kali Yuga. (this is all per Srimad Bhagavatam/Bhagavata Purana).

Jambudvīpa (Sanskrit: जम्बुद्वीप; Pali: Jambudīpa) is the dvīpa ("island" or "continent") the geographical area and ancient name of Greater India in Ancient Indian History. The term *Jambudvipa* is used by Ashoka perhaps to represent his realm in 3rd century BC, same terminology is then repeated in subsequent inscriptions for instance mysorean inscription from the tenth century AD which also describes the region, presumably Ancient India, as *Jambudvipa*.

The word Jambudvīpa literally refers to "the land of Jambu trees" where jambu (also known as jamun) is the Indian Blackberry (*Syzygium cumini*) and dvīpa has two meanings: "island" or "continent," and "planets" situated in the ocean of outer space.

"The planets are called dvīpas. Outer space is like an ocean of air. Just as there are islands in the watery ocean, these planets in the ocean of space are called dvīpas, or islands in outer space" (Chaitanya Caritamrita Madhya 20.218, Purport)



Map of Jambudvipa

According to Puranic cosmography, the world is divided into seven concentric island continents (*sapta-dvipa vasumati*) separated by the seven encircling oceans, each double the size of the preceding one (going out from within). The seven continents of the Puranas are stated

as **Jambudvipa**, Plaksadvipa, Salmalidvipa, Kusadvipa, Krouncadvipa, Sakadvipa, and Pushkaradvipa. Seven intermediate oceans consist of salt-water, sugarcane juice, wine, ghee, yogurt, milk and water respectively. The mountain range called Lokaloka, meaning "world-no-world", stretches across this final sea, delineating the known world from the dark void.

Continent Jambudvipa (*Indian Blackberry Island*), also known as *Sudarshanadvipa*, forms the innermost concentric island in the above scheme. Its name is said to derive from a Jambu tree (another name for the Indian Blackberry). The fruits of the Jambu tree are said, in the *Viṣṇupurāṇa* (ch.2) to be as large as elephants and when they become rotten and fall upon the crest of the mountains, a river of juice is formed from their expressed juice. The river so formed is called Jambunadi (Jambu river) and flows through Jambudvipa, whose inhabitants drink its waters. Insular continent Jambudvipa is said to comprise nine *varshas* (zones) and eight significant *parvatas* (mountains).

Markandeya Purana portrays Jambudvipa as being depressed on its south and north and elevated and broad in the middle. The elevated region forms the varsha named *Ila-vrta* or *Meruvarsha*. At the center of Ila-vrta lies the golden Mount Meru, the king of mountains. On the summit of Mount Meru, is the vast city of Lord Brahma, known

as *Brahmapuri*. Surrounding Brahmapuri are 8 cities - the one of Lord Indra and of seven other *Devatas*.

Markandeya Purana and Brahmanda Purana divide Jambudvipa into four vast regions shaped like four petals of a lotus with Mount Meru being located at the center like a pericarp. The city of *Brahmapuri* is said to be enclosed by a river, known as *Akash Ganga*. *Akash Ganga* is said to issue forth from the foot of Lord Vishnu and after washing the lunar region falls "through the skies" and after encircling the Brahmapuri "splits up into four mighty streams", which are said to flow in four opposite directions from the landscape of Mount Meru and irrigate the vast lands of Jambudvipa.¹

The common names of the dvīpas, having their varṣas (9 for Jambu-dvīpa, 7 for the other dvīpas) with a mountain and a river in each varṣa, is given in several Purāṇas. There is a distinct set of names provided, however, in other Purāṇas. The most detailed geography is that described in the *Vāyu Purāṇa*

The Buddhist cosmology divides the *bhūmaṇḍala* (circle of the earth) into three separate levels: **Kāmadhātu** (Desire realm), **Rūpadhātu** (Form realm), and **Ārūpyadhadhātu** (Formless realm). In the Kāmadhātu is located Mount Sumeru which is said to be surrounded by four island-continents. "The southernmost island is called Jambudvīpa". The other three continents of Buddhist accounts around Sumeru are not accessible to humans from Jambudvīpa. Jambudvīpa is shaped like a triangle with a blunted point facing south, somewhat like the Indian subcontinent. In its center is a gigantic Jambu tree from which the continent takes its name, meaning "Jambu Island".

Jambudipa, one of the four Mahādipas, or great continents, which are included in the Cakkavāla and are ruled by a Cakkavatti. They are grouped round Mount Sineru. In Jambudipa is Himavā with its eighty-four thousand peaks, its lakes, mountain ranges, etc.

This continent derives its name from the Jambu-tree (also called Naga) which grows there, its trunk fifteen yojanas in girth, its outspreading branches fifty yojanas in length, its shade one hundred yojanas in extent and its height one hundred yojanas (Vin.i.30; SNA.ii.443; Vsm.i.205f; Sp.i.119, etc.) On account of this tree, Jambudipa is

also known as Jambusanda (SN.vs.552; SNA.i.121). The continent is ten thousand yojanas in extent; of these ten thousand, four thousand are covered by the ocean, three thousand by the Himālaya mountains, while three thousand are inhabited by men (SNA.ii.437; UdA.300).

Jambudvīpa is the region where the humans live and is the only place where a being may become enlightened by being born as a human being. It is in Jambudvīpa that one may receive the gift of Dharma and come to understand the Four Noble Truths, the Noble Eightfold Path and ultimately realize the liberation from the cycle of life and death. Another reference is from the Buddhist text Mahavamsa, where the emperor Ashoka's son Mahinda introduces himself to the Sri Lankan king Devanampiyatissa as from Jambudvipa, referring to what is now the Indian subcontinent. This is Based In the *Kṣitigarbha Sūtra* in the Mahayana.

Jain cosmology

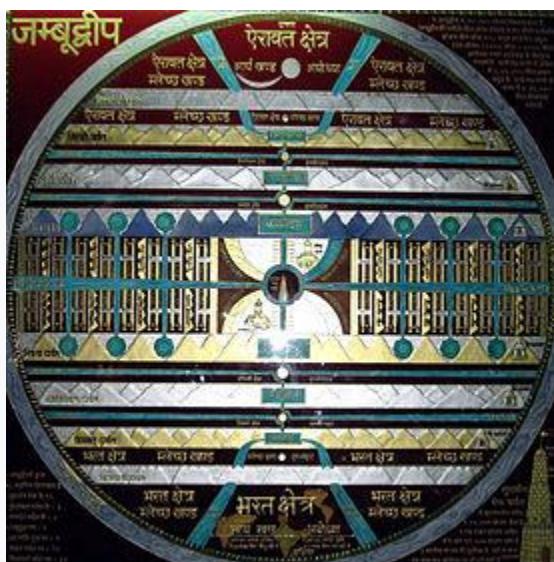


Image depicting map of Jambudvipa as per Jain Cosmology

According to Jain cosmology, Jambūdvīpa is at the centre of Madhyaloka, or the middle part of the universe, where the humans reside. *Jambūdvīpaprajñapti* or the treatise on the island of Roseapple tree contains a description of Jambūdvīpa and life biographies of *Rśabha* and King Bharata. *Trilokasāra* (Essence of the three worlds), *Trilokaprajñapti* (Treatise on the three worlds), *Trilokadipikā* (Illumination of the three worlds) and *Kṣetrasamāsa* (Summary of Jain geography) are the other texts

that provide the details of Jambūdvīpa and Jain cosmology. Madhyaloka consists of many continent-islands surrounded by oceans, first eight whose names are:

Continent/ Island	Ocean
<i>Jambūdvīpa</i>	<i>Lavanoda (Salt - ocean)</i>
<i>Dhatki Khand</i>	<i>Kaloda (Black sea)</i>
<i>Puskarvardvīpa</i>	<i>Puskaroda (Lotus Ocean)</i>
<i>Varunvardvīpa</i>	<i>Varunoda (Varun Ocean)</i>
<i>Kshirvardvīpa</i>	<i>Kshiroda (Ocean of milk)</i>
<i>Ghrutvardvīpa</i>	<i>Ghrutoda (Ghee ocean)</i>
<i>Ikshuvardvīpa</i>	<i>Iksuvaroda (Ocean of Sugarcane Juice)</i>
<i>Nandishwardvīpa</i>	<i>Nandishwaroda</i>

Mount Meru is at the centre of the world surrounded by Jambūdvīpa, in form of a circle forming a diameter of 100,000 yojanas.

Jambūdvīpa continent has 6 mountains, dividing the continent into 9 zones (Kshetra). The names of these zones are:

1. Bharat Kshetra
2. Mahavideha Kshetra

3. Airavat Kshetra
4. Ramyakwas
5. Hariwas
6. Hairanyvat Kshetra
7. Haimavat Kshetra
8. Devkuru
9. Uttarkuru

Architecture

Jambudweep Jain tirtha in Hastinapur, constructed under supervision of Gyanmati Mataji, is a depiction of *Jambudvipa* as per Jain cosmology.

The term *Jambudvipa* is used by Ashoka perhaps to represent his realm in 3rd century BC, same terminology is then repeated in subsequent inscriptions for instance mysorean inscription from the tenth century AD which also describes the region, presumably India, as *Jambudvipa*.

‘ the Kuntala country (which included the north-western parts of Mysore and the southern parts of the Bombay Presidency) was ruled by the nava-Nanda, Gupta-kula, Mauryya kings ; then the Rattas ruled it : after whom were the Chalukyas; then the Kalachuruya family; and after them the (Hoysala) Ballalas.’ Another, at Kubatur, expressly states that Chandra Gupta ruled the Naga-khanda in the south of the Bharata-kshetra of Jambu dvipa : this is the Nagarakhanda Seventy of so many inscriptions, of which Bandanikke (Bandalike in Shimoga) seems to have been the chief town. And fuidher, a record to be noticed below says that the daughters of the Kadamba king were given in marriage to the Guptas.

— *Annual Report Of Mysore 1886 To 1903*

CHAPTER II

The concept of " Jambudeep" - In General



Jambudveepe Bharatha Varshe Bharata Khande

A B S T R A C T

Jambudvīpa (Sanskrit: जम्बुद्वीप) is the dvīpa ("island" or "continent") of the terrestrial world, as envisioned in the cosmologies of Hinduism, Buddhism, and Jainism, which is the realm where ordinary human beings live.¹

The word Jambudvīpa literally refers to "the land of Jambu trees" where jambu (also known as jamun) is the Indian Blackberry (*Syzygium cumini*) and dvīpa has two meanings "island" or "continent" and "planets" situated in the ocean of outer space.

"The planets are called dvīpas. Outer space is like an ocean of air. Just as there are islands in the watery ocean, these planets in the ocean of space are called dvīpas, or islands in outer space" (Chaitanya Caritamrita Madhya 20.218, Purport)

ambudveepa consisted of modern Asia, Europe, Africa and North America and not merely the Indian subcontinent. The credits for this discovery go to the great soul Lokamanya Balagangadhar Tilak in his book-The Arctic Home in the Vedas. See also my paper on Did the Hindu Gods Live in Scandinavia, on academia.edu

All of us would have probably heard the words, ".....Jambudveepe Bharatha Varshe Bharata Khande....." during the sankalpa mantram which forms an integral part of all Vedic rituals. What exactly is this "Jambudwipa"?

Jambudveepa consisted of modern Asia, Europe, Africa and North America and not merely the Indian subcontinent. The credits for this discovery go to the great soul Lokamanya Balagangadhar Tilak in his book-The Arctic Home in the

Vedas. See also my paper on Did the Hindu Gods Live in Scandinavia, on academia.edu

This Jambudvipa was divided into nine varshas (geographical regions) of which one was Bharatha Varsha. The other eight varshas were:

1. Ketumula Varsha
2. Hari Varsha
3. Ilavrita Varsha
4. Kuru Varsha
5. Hiranyaka Varsha
6. Ramyaka Varsha
7. Kimpurusha Varsha
8. Bhadrasva Varsha.

India which was then called Bharathavarsha extended in the west including the regions of modern Egypt, Afghanistan, Baluchistan, Iran, Sumeria upto Caspian Sea (which was called Kashyapa Samudra in those days). Within this Bharata Varsha was located the Bharata Khanda which was the heart of the Vedic civilization & the place where we Indians currently reside. This is one of the innumerable proofs that the Indo-Aryan race theory is a conspiracy theory moulded by western countries to show us in poor light. All of the regions so mentioned in the race theory are a part of Bharata Varsha & there was never a so called "invasion".

What is amazing is the fact that our ancestors had an excellent overview of the geography of the world back then.

It can be observed that in those times, most of South American continent, southern half of African Continent and entire Australia were submerged under water. On the other hand most of modern day Atlantic ocean and Pacific ocean, and the entire Arctic ocean were above sea level. Two words are used in this ancient shloks Khand which means a Continent and Varshe which could point to a nation.'

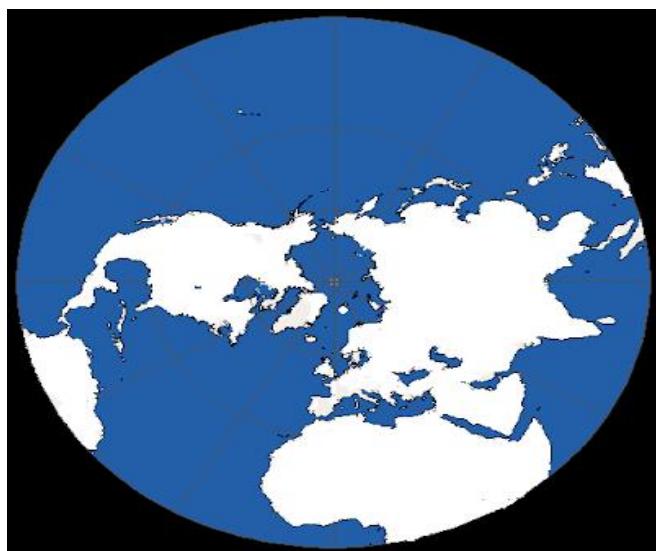
Description of Jambu-dweep: Ancient texts describe 9 divisions of *Jambu-dweep* with precise locations ascribed to each of them. Also, bang in the center of this global-landmass is an enormous mountain called Meru.

On the basis of the last TWO posts, there are at least TWO things we can definitely state:

1. One, BhArat Varsha refers to the Indian sub-continent;
2. Second, Mount Meru and therefore its containing continent Ilavrit Varsha, is situated around the North pole.

To me, the descriptions of *Jambudvipa* seem like a Polar projection i.e. a view of the Earth as seen from above the North Pole. We will therefore try to extrapolate the continents based on these three reference points.

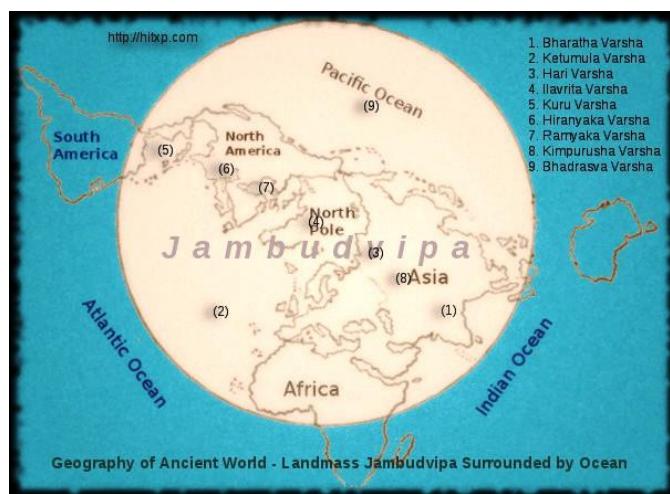
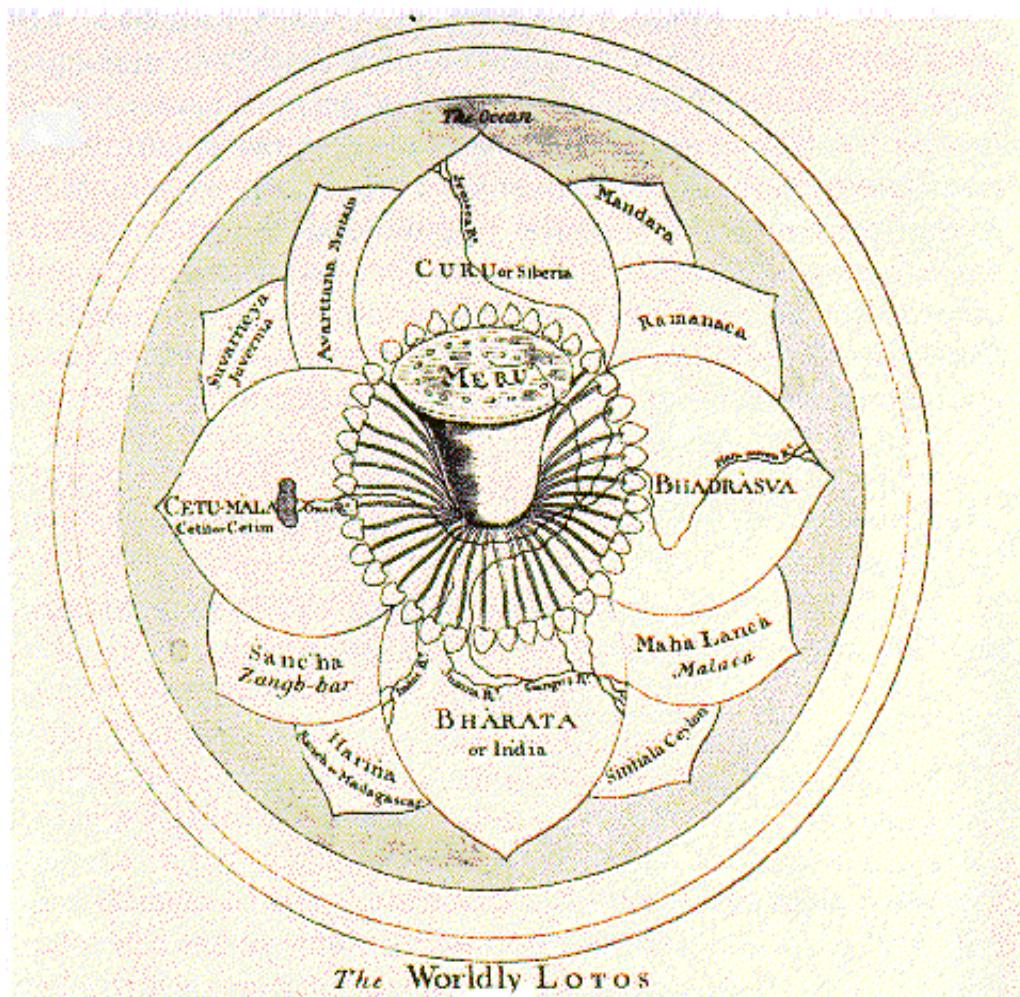
Polar Projection of the present landmass



Arrangement: Broadly, the four landmasses of Bharat, Ketumal, Bhadrashva and Kuru are placed in the four directions, like petals of a lotus flower around the central pericarp of Meru (and Ilavrit Varsha). Let's see how it appears diagrammatically. Central Meru with lotus like arrangement of continents. Going Southwards from Meru, we first come across Kimpurush-varsha followed by Hari-varsha and finally Bharat-varsh which is the

southernmost continent. In the North, Ramyak is the first landmass followed by Hiranyamay and Uttarkuru divisions (As a corollary, we get *Kuru Varsha* on the exact opposite side of India when mapped on the globe). Towards the East is Bhad rashva which would today lie somewhere in the Pacific Ocean and towards the West is Ketumal which would probably be submerged under the Atlantic Ocean of today. The image below has been taken from Hitxp forum and maps these descriptions onto the current World Geography.

Sub-divisions of Jambudweep: We should understand that owing to different arrangement of continents, most of Southern America, Afric and Australia were either located very different to their current positions OR probably submerged under water! If this theory is correct, the reference to this Super-continent points to existence of an extremely ancient civilization that has retained the memories of a Global-Island or at the very least had the technical know-how to find out this pre-historic description ages before modern science! Coming back to the mystery of Jambudvipa, most geologists claim that this is a cyclical process and in about 250 Million Years from now, all the continents would come together to form a super-continent called the Pangea .(see end of Chapter or paper). Just as the Jambu-dweep has split over the eons, so has the Human species and we are today divided into innumerable tribes, religions, races and nations. Whatever shape the landmasses take, Jambu Dweep will always mean an Island of *Jambu* trees (*Syzygium* fruit or Java Plum). The fruit is called as *Naval Pazlam* in Tamil and *nerale hannu* in Kannada.



{Image courtesy Hitxp Forum}

In Ancient times this Globe was partitioned into Saptha Dweepa (7 islands) namely.

- Jambu (Java Plum) (Asia, Eurasia)
- Plaksha (*Ficus religiosa* or sacred fig) (South America)
- Saalmalli (*Bombax ceiba*, cotton tree) (Australia)
- Kusha (Grass) (oceania)
- Krouncha (Africa)
- Saaka (Europe, Atlantis)
- Pushkara (North America, Canada)

In these Dvipas, Jambu Dveep had a importance as many of the important events like Ramayana, Mahabharat has taken place here.

- It is believed that there was a Humongous Jambu tree near *Meru Parvat*, the tree was so huge, so that if a Jambu fruit drops from that tree. the juice of that fruit will flow like a river.
- As this Jambu tree was the landmark of this Island, it was called as Jambu dveepa.

Jambu dvipa is further classified into *Nava Varsha*:

1. Bharat Kshetra (*Present India lies here*)
2. Mahavideha Kshetra
3. Airavat Kshetra
4. Ramyakwas Kshetra
5. Hariwat Kshetra
6. Hairanyvat Kshetra
7. Haimavat Kshetra
8. Devkuru Kshetra
9. Uttarkuru Kshetra

According to Puranic cosmography cosmography, the entire Cosmos is divided into seven concentric island continents (*sapta-dvipa vasumati*) separated by the seven encircling oceans, each double the size of the preceding one (going out from within). The seven continents of the Puranas are stated

jambudvipa Plaksadvipa, Salmalidvipa, Kusadvipa, Krouncadvipa, Sakadvipa, and Pushkaradvipa. Jambudweep-The first Geographical Creation of God.

Hastinapur is the historical Pilgrimage centre, where histories of many great persons like Tirthankars etc. are connected. The first Jain Tirthankar Lord Rishabhdev had taken the first of his meals, that is the first Ahar of sugarcane juice here, crores of years back. After a long span of time, three Tirthankars were born here, as Lord Shantinath-the sixteenth Tirthankar, Lord Kunthunath-the seventeenth Tirthankar and Lord Arahnath- the eighteenth Tirthankar.

The world famous war of Mahabharat, the history of Rakshabandhan and a number of other histori. In ancient times, terrestrial part of earth is divided into 7 dweeps. Jambudeep is one of them which is the center of northern hemisphere. It is further divided into 9 varsha are : kuruvarsha, ramyaka varsha, hiranyaka varsha in the north to it. Bhadrasva varsha in the east. Ketumala varsha in West and hari varsha, kimpurusha varsha and bharata varsha to south of it. Ila varsha is present in the center of jambudeep. Jambudeep is ruled by agnidhara who is the eldest son of priyavrata (son of manu). Bharat varsha is one of the varsha of jambudeep is ruled by son of agnidhara whose name is nabhi

Location: Jambudvipa is an island, 800,000 miles in breadth and length, divided into 9 Varshas or regions. Our known Earth area is on the southern coast of Jambudvipa and is 8,000 miles in diameter. It is one of 9 islands that make up Bharata Varsha. India is just one continent on the circle of Sudarshana Dvipa/Bharata Khanda (the name for our Earth circle). Formerly all of our known earth circle was called Bharata Varsha, but now it has been mainly used to denote the

According to Wikipedia, Jambudvīpa (Sanskrit: जम्बुद्वीप) is the dvipa ("island" or "continent") of the terrestrial world, as envisioned in the cosmologies

of Hinduism, Buddhism, and Jainism, which is the realm where ordinary human beings live.

The word Jambudvipa literally refers to "the land of Jambu trees" where *Jambu* is the name of the species (also called Jambul or Indian Blackberry) and *dvipa* means "island" or "continent". Kindly refer wikipedia for more clarification.

It is not India that was called Jambudweep, the whole tectonic plate of India was called Bharata Varsha. There were 9 Varshas on Jambudweep in ancient times. It comprises far more than present day India which is a residue of Bharatha Khanda (Bharatha's Piece of Arya Varsha (laws) under Bharatha Varsha, and located to the South of the Meru Mountain). The term Jambu Dweepa comes from Shroutha Smartha Itihasa and is a reference to what is referred to as "Gondwana Land" by Western theorists. Literal translations are 'island of jambu trees' (Indian Blackberry) and 'island with huge expansion'. Well, from ancient literature it seems, it was not just about present Indian territory or Indian subcontinent alone.

Carl Sagan the famous Physicist and Author says in his book the Earth - The Blue Planet..

*Home to every Hunter and Forager,
Every Hero and Coward,
Every Creator and Destroyer,
Every King and Peasant,
Every Inventor and Explorer,
Every Mother, Father and Child,
Every teacher of Morals,
Every Corrupt politician,
Every Superstar, Saint and Sinner,
Aggregate of our Joy and Suffering,
This tiny mote of dust,*

Suspended in a sunbeam,

This is Home, This is Us!

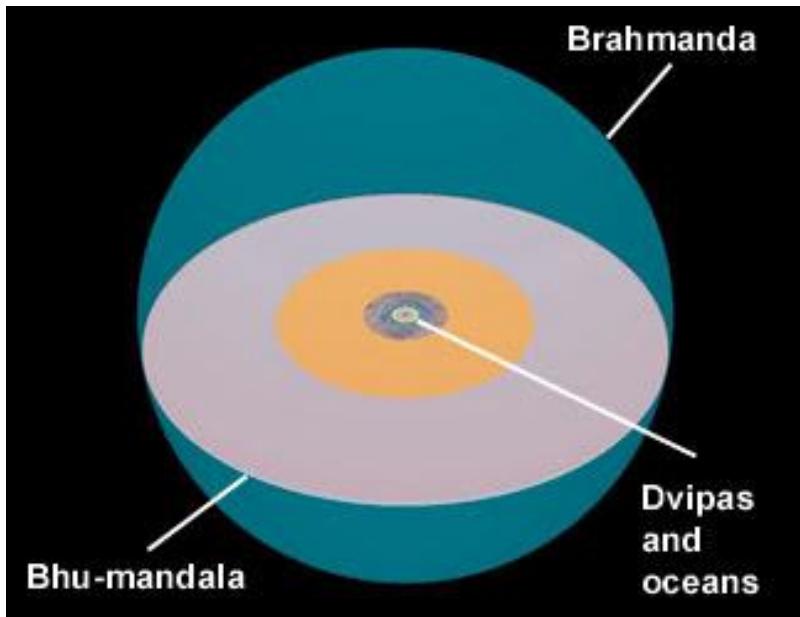
(Our Home - The Blue Planet)

Descriptions in Hindu, Buddhist and Jain texts repeatedly throw up this well-defined yet not-so-well-recognized term.

Different scholars consider it variously as either the 'Indian sub-continent' or the 'Asian continent'. However, as we shall see, none of them come even close to the TRUTH!! Let me share some of the important scriptural references here with you:

- Markandeya Puraan describes *Jambu-dvip* as being depressed above and below and broad in the middle just like a Globe.
- Srimad Bhagavatam points out that on *Jambu-dvipa*, night prevails diametrically opposite to a point where it is day and Sun sets at a point opposite to where it rises.
- Mahabharat describes the Universe as a series of shells divided in two by an earth plane called the *Bhu-mandala*; *Jambu-dvip* is the central landmark on this plane.
- Jain and Buddhist cosmologies indicate *Jambū-dweep* at the centre of *Madhyaloka* or the middle part of the universe, the place where Human-beings reside.
- And last but perhaps the most important for our current post, various assorted texts describe Bharat Varsha or India as just ONE of the NINE divisions of *Jambu-dweep*.

Jambu-dvipa in the center of Bhu-mandala & Madhyaloka



From the above descriptions, it would be clear that this landmass DOES NOT refer to India or even Asia.. The references in fact indicate Jambudvipa to be NOT a small portion of our planet, but the ENTIRE Planet itself!!

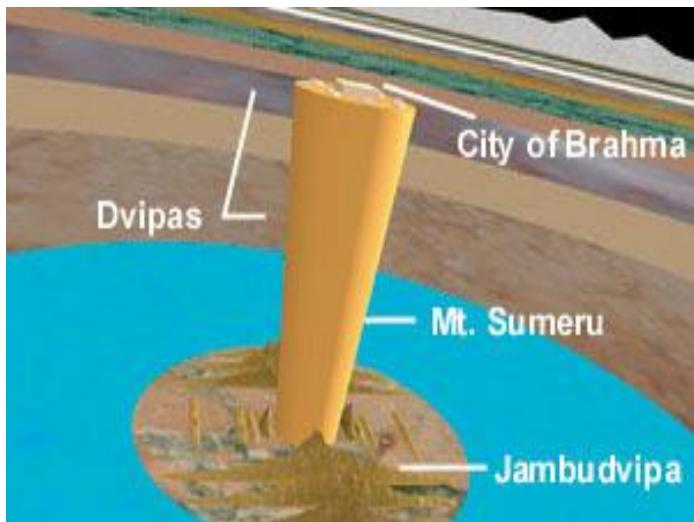
Jambudvipa in Jain Cosmology



Alongwith *Jambu-dweep*, the scriptures describe various other Islands which some scholars tend to confuse with the different islands of our planet and hence get flabbergasted. Sitting at the southernmost tip of the island

of Lanka right now, I can understand this is definitely NOT the case. The staggering dimensions of these so called 'Islands' should be indication enough to negate that possibility completely. Moreover, these *Dvipas* are located around the central landmass of Jambudvipa in a concentric fashion which suggests each of them revolving in circular orbits.

Arrangement of *Dvipas* in a circular fashion



- The *Dvipas* refer to the different planetary systems of the Madhya Loka that are inhabited by Humans and is perhaps the FIRST reference in World literature to Humanoid races inhabiting MORE than ONE planet!! This interpretation seems to me most likely, especially if the planets being talked about exist in Parallel dimensions.
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- Srimad Bhagavatam points out that on Jambu-dvipa, night prevails diametrically opposite to a point where it is day and Sun sets at a point opposite to where it rises.
- Mahabharat describes the Universe as a series of shells divided in two by an earth plane called the Bhu-mandala; Jambu-dvip- is the central landmark on this plane.

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Because there is a general belief that this country was named "Bharatavarsha" in the name of Bharata, the great son of King Dushyant and his wife Shakuntala in a Mahabharata Kuru dynasty. But at the same time our Purana presents something different. Scientific theory believes that in ancient times, the terrain was divided into territories, that is, continents. But who and why and when these seven continents were created No one ever said anything about it.

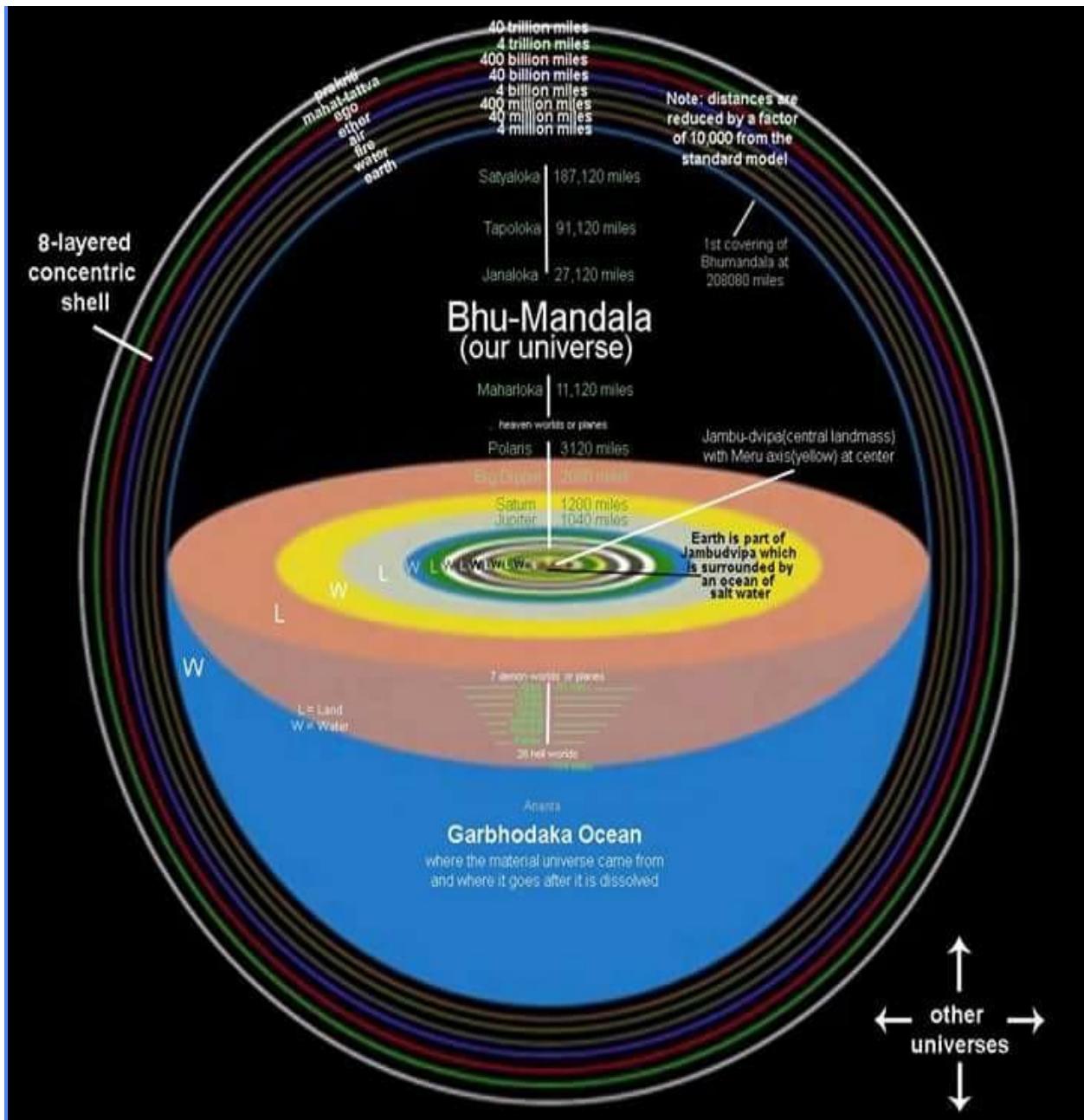
Or I can say in other words that the direction of research related to this was deliberately changed.

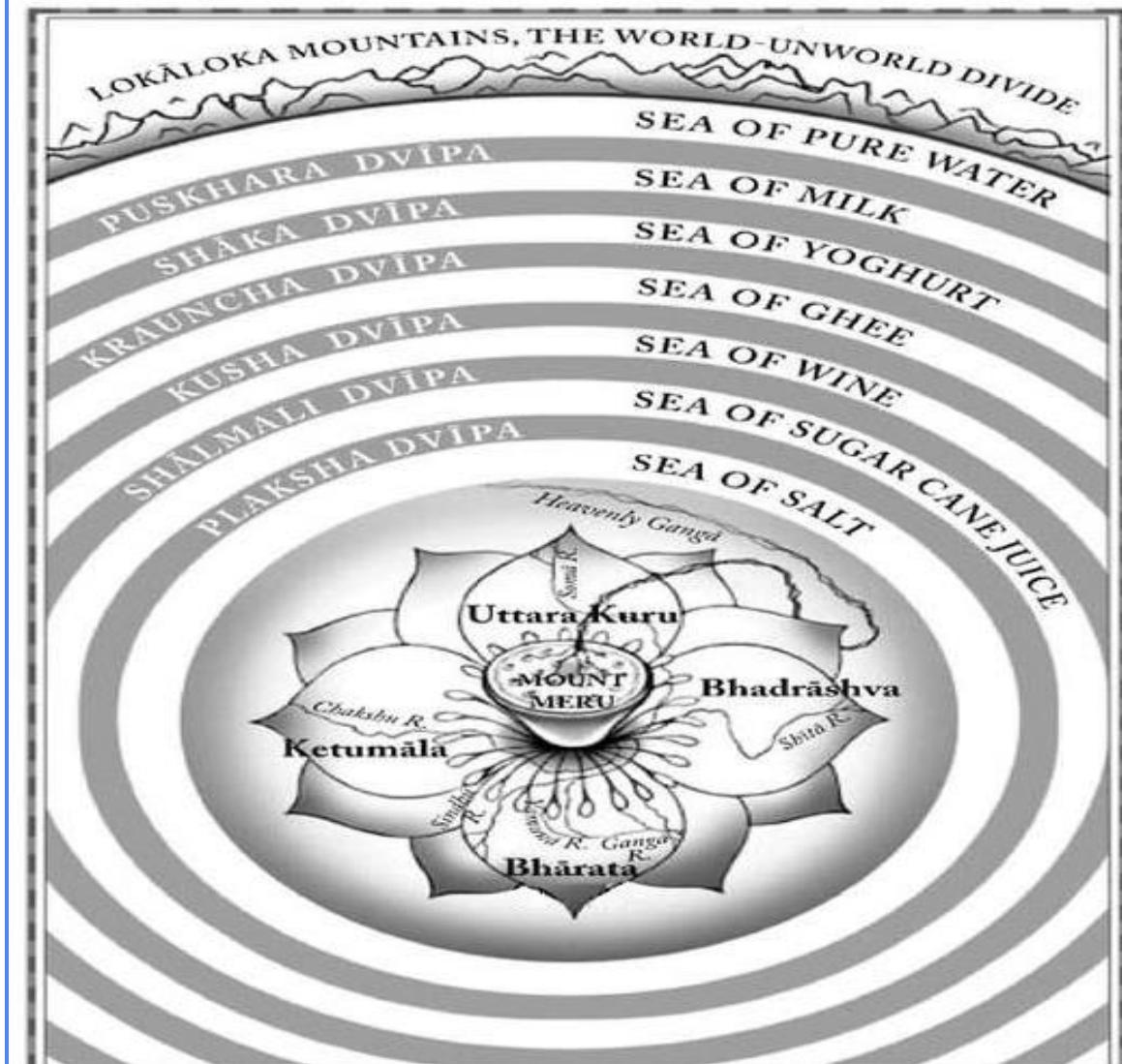
But our "" Jambudeep Naam "" in itself tells the whole story which means the whole island.

That is perhaps the explanation as to why our ancient religious texts and various incarnations mention only "Jambudweep" because at that time there was only one island. At the same time, our Vayu Purana presents before us the whole thing related to it and its evidence.

According to the Vayu Purana, about 22 million years ago, in the beginning of the Treta Yuga, the grandson of Swayambhuva Manu and son of Priyabrata settled this Bharata Khanda. Since Maharaj Priyabrata had no son, he adopted his daughter's son Agnindhra, whose boy was Navel. The son born to Meru Devi, a wife of Navel, was named Rishabh and, the son of this same Rishabh was Bharata and after this Bharata, this country was named "Bharatavarsha". At that time, King Priyabrata appointed seven of the ten sons of his daughter as separate kings of the seven continents of the whole earth. The meaning of the king was taken from the religion at that time, and the founder of the just state. In this way King Priyavrata made Agnindhra the ruler of the island of Jambu. After this, King Bharat gave his kingdom to his son and, it

is called "Bharatvarsha". Keep in mind that Bharatvarsha means the territory of King Bharata and the name of the son of these king Bharata was Sumati





Vayu Purana says about this topic-

Saptadvipikrantrantam Jambudeepam Nibodhat.

Agnidhran Jyeshthadayam Kanyaputram Mahabalam.

Priyavrato Abhyasinchantam Jambudvipeswaram Nrupam.

Tasya son Bbhavvurhi PrajapatiSamaujas:.

Jyeshta Nabhriti Khyatastasya Kimpurushoanuj:

Nāvehōi Sargān Vakshyāmī Himāhvā Tannibodhat. (Air 31-37, 38)

These words of resolution are worth noting because, in them, Jambudweep is used for present-day Eurasia. This Jambu island is located in the Bharat Khand i.e. the region of Bharat i.e. Bharathavarsha which is called Aryavrata. With the small mantra of this resolution, we explain the glorious history of our glorious past. But now a big question arises that when the truth is like this then why is the name of this country associated with Shakuntala and Dushyant's son Bharata?

Instead of saying more in this regard, it would be appropriate to say that adding the case of the origin of the name of this country to Shakuntala, Bharat, son of Dushyanta, may be the result of similarity of names or, we Hindus in our religious texts This may have happened due to indifference. The creation of the universe, that one billion 96 crore eight lakh fifty three thousand one hundred thirteenth years are going on.

This verse of Vayu Purana is mentioned about our country -

**Himalayan Dakshinam Bharata Nyaydayayat. Tasmattadbharatam year
Tasya Namna Bidurbudha:.**

Here our Vayu Purana is clearly saying that the year of the south from Mountains of Himalayas means that India is India. That is why we should have no hesitation in saying that by combining the origin of the name of our country with Shakuntala and Dushyant's son Bharata, we have tried to cover our history in the span of five thousand years from the point of view of Western historians.

Jambudweep - the Global Island: On several occasions in the Puranas or Holy Hindu texts, entire landmass of *Jambu-dvipa* is described as a continuous stretch of land subdivided into different continents by means of various mountain ranges with each of these divisions being governed by the 9 sons of Emperor Agnidhra, the grandson of Adam/Manu. This, however, is clearly NOT the current state of affairs! The present landmasses on Earth are quite spread out and no where are they close to forming a global island. Besides, instead of Mountain ranges, it is the water

bodies that separate them from each other. Even preliminary research on this topic shows, that there indeed was a time in the history of our planet when the ENTIRE land on Earth was joined to form a SINGLE landmass! In Geology, such an entity is called a Super-continent and quite suitably, the Scientists have labeled it as Pangea.(Shown below)



Super-continent Pangea

Could it be, that the scriptural reference of Jambudweep, actually originated in a time when the Entire Earth was ONE whole Continent and not broken up into different landmasses!?

The descriptions in scriptures clearly define an island of gigantic proportions covering this entire globe and it is more than likely that they refer to one of the super-continents that have existed in our pre-history! *See panagea end of the Paper.*

Jambudvipa as a Super-continent : It is a scientifically documented fact that Earth's Crust floats on the hot, molten layer called Magma. The solid crust not only moves on top of the fluid layer but is also broken into separate pieces

called Plates that move relative to each other. This movement is referred to as Plate-tectonics.

The Tectonic Plates

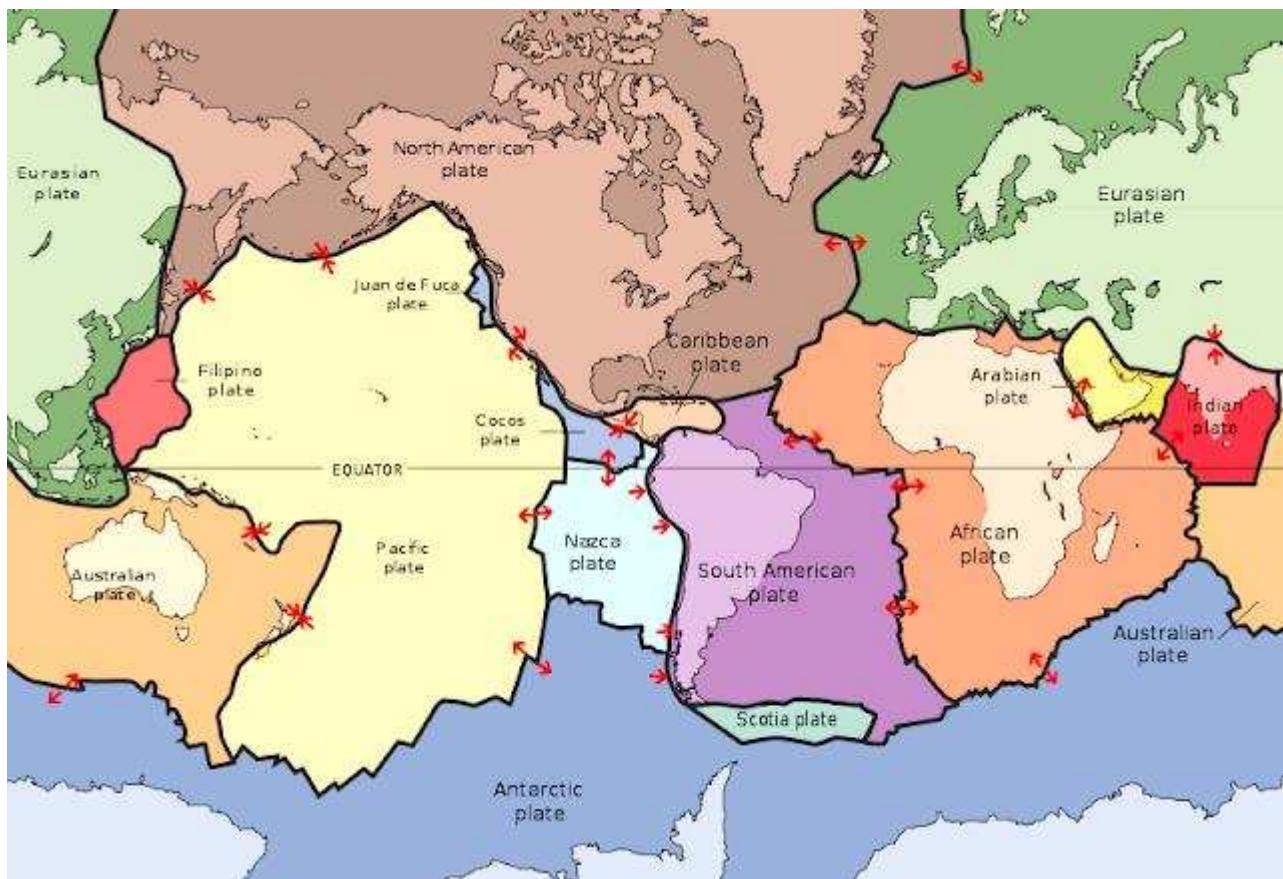
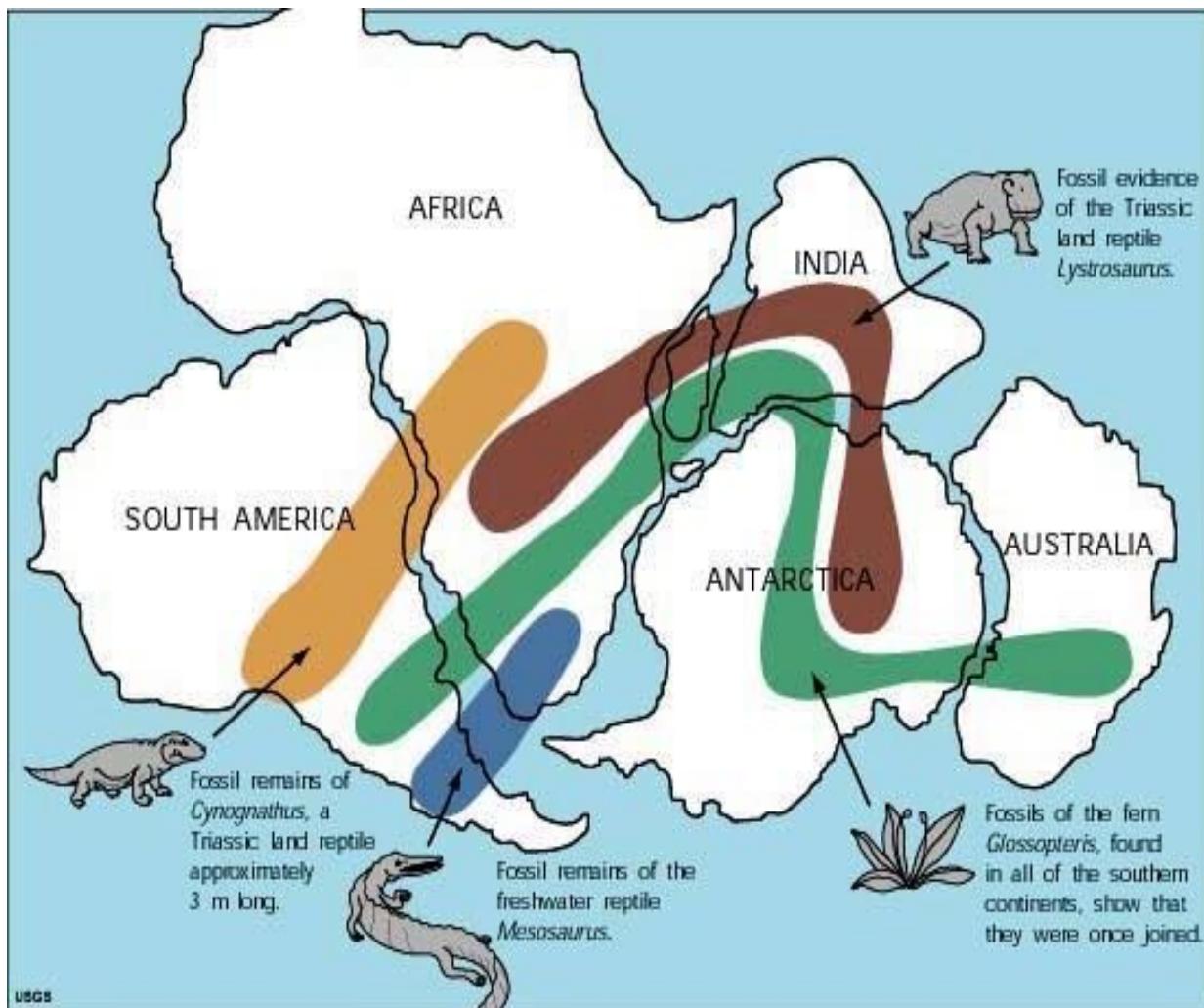


Plate-tectonics can be used to explain the formation of many geological features on our planet right from the highest mountain ranges of Himalayas (which came up when the *Indian* plate collided with the *Eurasian* plate to the deepest ocean formations like the Mariana trench. Scientists have observed that the different plates are in motion with respect to each other, and plotting their course in the past, they have realized that at some point of time, these plates were all stuck giving rise to our Super-continents!!



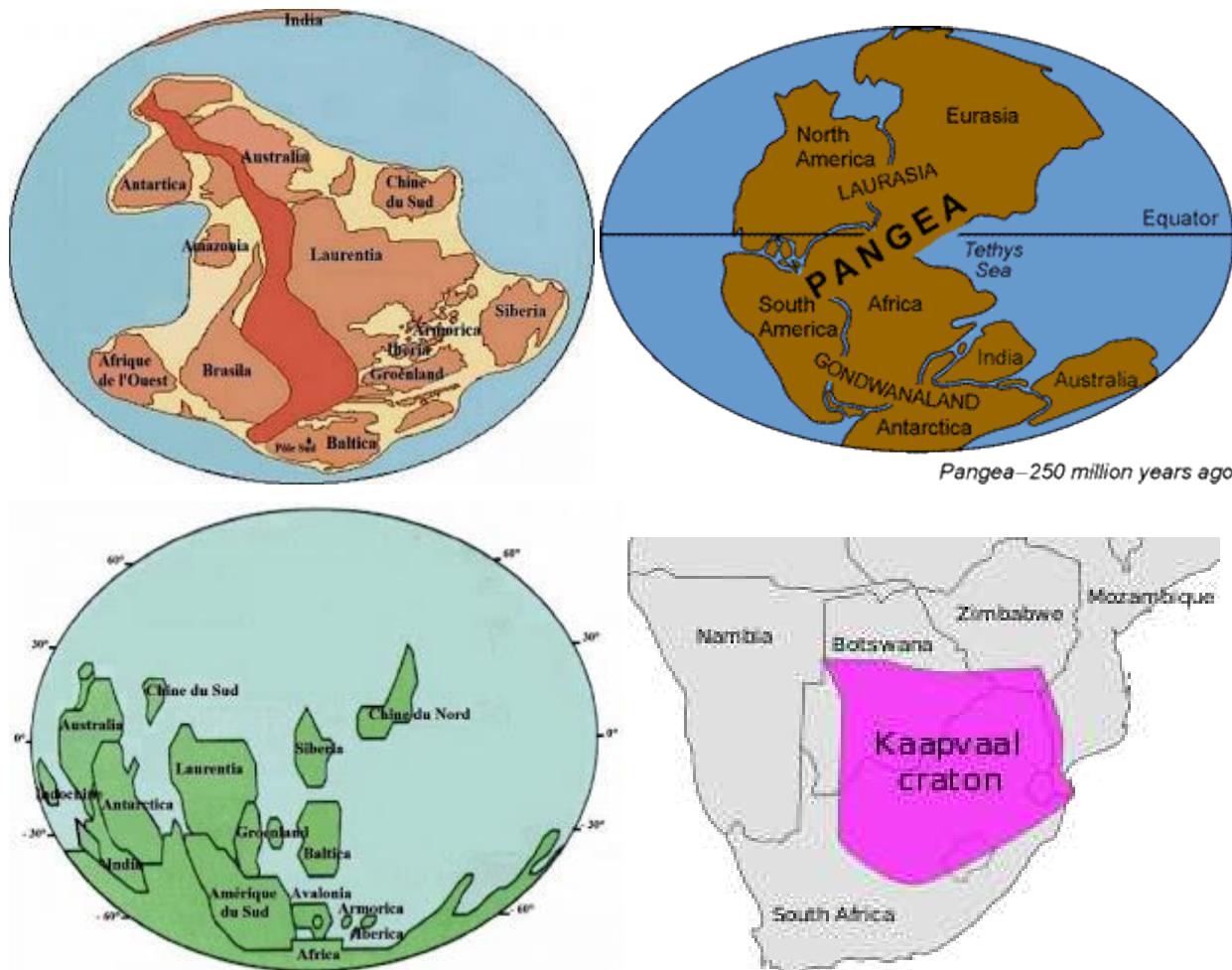
Observe changing positions with focus on the Indian plate

The presence of these super-continents has also been proved using Fossil studies which shows a remarkable similarity amongst the distribution of wildlife in the southern continents.

Fossil co-relation found in Present Continent: The movement of these Plates has resulted in formation and disintegration of Super-continents in the 4.5 Billion year old history of our Planet. The earliest known super-continent on our planet was formed 3.1 Billion Years Ago (!) and is called the Vaalbara. Since its break-up, a series of global islands have taken shape and disintegrated and the

most important of these have been -
Kenorland, Columbia, Rodinia and the most recent one, the Pangaea.

Arrangement of current continents in past Super-continents- see pic below. Now, which of these is the Earth-Island of our texts, would have to be ascertained through deeper study of the scriptures, (or maybe even Time-Travel!!). For our current purpose, it should be sufficient to understand that Jambudweep refers to one of these Global Islands, perhaps like the Pangea





Current locations of Kaapvaal and Pilbara cratons

Vaalbara was an Archean supercontinent consisting of the Kaapvaal Craton (now in eastern South Africa) and the Pilbara Craton (now in north-western Western Australia). E. S. Cheney derived the name from the last four letters of each craton's name. The two cratons consist of crust dating from 2.7 to 3.6 Gya, which would make Vaalbara one of Earth's earliest supercontinents.^[1]

There has been some debate as to when and even if Vaalbara existed.

An Archaean-Palaeoproterozoic (2.8–2.1 Gya) link between South Africa and Western Australia was first proposed by A. Button in 1976. He found a wide range of similarities between the Transvaal Basin in South Africa and the Hamersley Basin in Australia. Button, however, placed Madagascar between Africa and Australia and concluded that Gondwana must have had a long stable tectonic history. Similarly, in the reconstruction of Rogers 1993, 1996 the oldest continent is Ur. In Rogers' reconstructions, however, Kaapvaal and Pilbara are placed far apart already in their Gondwana configuration, a reconstruction contradicted by later orogenic events and incompatible with the Vaalbara hypothesis.

Cheney 1996, nevertheless, found a three-fold stratigraphic similarity and proposed that the two cratons once formed a continent which he named Vaalbara. This model is supported by the palaeomagnetic data of Zegers, de Wit & White 1998. Reconstructions of the palaeolatitudes of the two cratons at 2.78–2.77 Ga are ambiguous however. In the reconstruction of Wingate 1998 they fail to overlap, but they do in more recent reconstructions, for example Strik et al. 2003.

Other scientists dispute the existence of Vaalbara and explain similarities between the two cratons as the product of global processes. They point to, for example, thick

volcanic deposits on other cratons such as Amazonia, São Francisco, and Karnataka. Zimgarn, another proposed supercraton composed of the Zimbabwe and Yilgarn cratons at 2.41 Ga, is distinct from Vaalbara. Zimgarn should have disintegrated around 2.1–2.0 Ga to reassemble as the Kalahari and West Australian (Yilgarn and Pilbara) cratons around 1.95–1.8 Ga.

The Archaean-Palaeoproterozoic Grunehogna Craton in Dronning Maud Land, East Antarctica, formed the eastern part of the Kalahari Craton for at least a billion years. Grunehogna collided with the rest of East Antarctica during the Mesoproterozoic assembly of the supercontinent Rodinia and the Grenville orogeny. The Neoproterozoic Pan-African orogeny and the assembly of Gondwana/Pannotia produced large shear zones between Grunehogna and Kalahari. During the Jurassic break-up of Gondwana these shear zones finally separated Grunehogna and the rest of Antarctica from Africa.^[8] In the Annandags Peaks, the only exposed parts of Grunehogna, detrital zircons from several crustal sources have been dated to 3.9–3.0 Ga suggesting intracrustal recycling was an important part in the formation of the first cratons

The Kaapvaal craton is marked by dramatic events such as the intrusion of the Bushveld Complex (2.045 Ga) and the Vredefort impact event (2.025 Ga), and no traces of these events have been found in the Pilbara craton, clearly indicating that the two cratons were separated before 2.05 Ga. Furthermore, geochronological and palaeomagnetic evidence show that the two cratons had a rotational 30° latitudinal separation in the time period of 2.78–2.77 Ga, which indicates they were no longer joined after c. 2.8 billion years ago.^[11]

Vaalbara thus remained stable for 1–0.4 Ga and hence had a life span similar to that of later supercontinents such as Gondwana and Rodinia. Some palaeomagnetic reconstructions suggest a Palaeoarchaean Proto-Vaalbara is possible, although the existence of this 3.6–3.2 Ga continent can't be unequivocally proven.

Evidence for Vaalbara

South Africa's Kaapvaal craton and Western Australia's Pilbara craton have similar early Precambrian cover sequences. Kaapvaal's Barberton granite-greenstone terrane and Pilbara's eastern block show evidence of four large meteorite impacts between 3.2

and 3.5 billion years ago. (Similar greenstone belts are now found at the margins of the Superior craton of Canada.)

The high temperatures created by the impact's force fused sediments into small glassy spherules. Spherules of 3.5 billion years old exist in South Africa and spherules of a similar age have been found in Western Australia, they are the oldest-known terrestrial impact products. The spherules resemble the glassy chondrules (rounded granules) in carbonaceous chondrites, which are found in carbon-rich meteorites and lunar soils

Remarkably similar lithostratigraphic and chronostratigraphic structural sequences between these two cratons have been noted for the period between 3.5 and 2.7 billion years ago.^[18] Paleomagnetic data from two ultramafic complexes in the cratons showed that at 3,870 million years the two cratons could have been part of the same supercontinent. Both the Pilbara and Kaapvaal cratons show extensional faults which were active about 3,470 million years ago during felsic volcanism and coeval with the impact layers.

Origin of life

The Pilbara and Kaapvaal cratons are some of the oldest rocks in the world and they contain well-preserved Archaean microfossils. A series of international drilling projects has revealed traces of microbial life and photosynthesis from the Archaean in both Africa and Australia.^[19] The oldest widely accepted evidence of photosynthesis by early life forms is molecular fossils found in 2.7 Ga-old shales in the Pilbara Craton. These fossils have been interpreted as traces of eukaryotes and cyanobacteria, though some scientists argue that these biomarkers must have entered these rocks later and date the fossils to 2.15–1.68 Ga. This later time span agrees with estimates based on molecular clocks which dates the eukaryote last common ancestor at 1866–1679 Ma. If the Pilbara fossils are traces of early eukaryotes, they could represent groups that went extinct before modern groups emerged.

The Cosmic Turtle: It is interesting to note, that Hindu texts talk about the Earth (land) being situated on the back of a Turtle which, to me, seems an allegorical

representation of the slowly sliding Earth plates, earth plate on the back of a Cosmic Turtle



Tortoise-like slow movement of Earth's Plates

Animation showing the slow movement of Earth plates

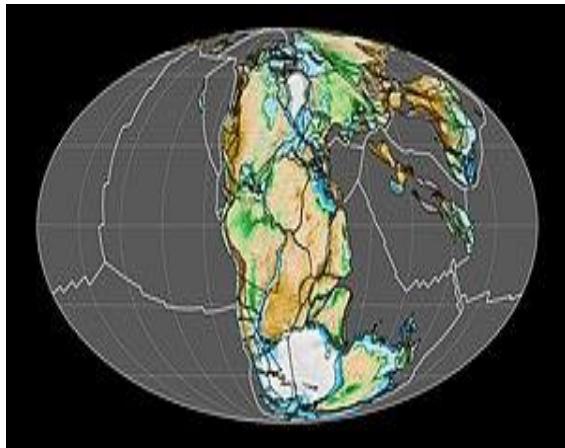
Shatapatha Brahman identifies Earth as the lower shell, the atmosphere as the body and the vault of heaven as the upper shell of this Cosmic Turtle. Also, the serpent around the world is similar to the one in Norse mythology that binds *Midgard* or middle-earth together. Similar concepts can also be found in Chinese, as well as Native American mythology. In fact the *Mayan*, *Incan* and *Navajo* descriptions of the Earth closely mirror the descriptions of *Jambu-dvip* from ancient Indian texts!

Numerous other scriptures also give matching descriptions which, due to lack of correct understanding, were ridiculed by early European Historians. There's nothing ridiculous about the descriptions from ancient scriptures; we only need the right INSIGHT to decipher their profound meaning! This might be a reflection of beliefs passed on by oral tradition remembering the common origins of mankind or perhaps the wisdom passed on by Gods.



Jambu-dvipa Map according to Native American and Indian texts and Harm

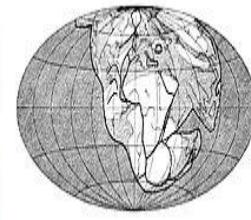
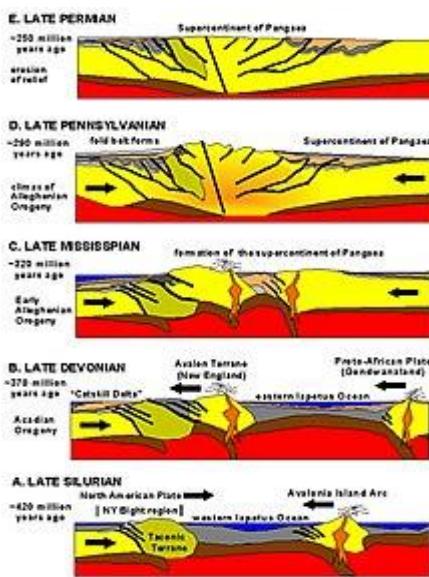
Pangaea



The supercontinent Pangaea in the early Mesozoic (at 200 Ma)

Pangaea or **Pangea**- supercontinent that existed during the late Paleozoic and early Mesozoic eras. It assembled from earlier continental units approximately 335 million years ago, and it began to break apart about 175 million years ago. In contrast to the present Earth and its distribution of continental mass, Pangaea was centred on the Equator and surrounded by the superocean Panthalassa. Pangaea is the most recent supercontinent to have existed and the first to be reconstructed by geologists.

Origin of the concept



Alfred

Wegener c. 1924–1930/Appalachian orogeny/ World map of Pangaea created by Alfred Wegener according to his imagination at that time

The name "Pangaea/Pangea" is derived from Ancient Greek *pan* (πᾶν, "all, entire, whole") and *Gaia* (Γαῖα, "Mother Earth, land"). The concept that the continents once formed a contiguous land mass was first proposed by Alfred Wegener, the originator of the scientific theory of continental drift, in his 1912 publication *The Origin of Continents* (*Die Entstehung der Kontinente*).^[11] He expanded upon his hypothesis in his 1915 book *The Origin of Continents and Oceans* (*Die Entstehung der Kontinente und Ozeane*), in which he postulated that, before breaking up and drifting to their present locations, all the continents had formed a single supercontinent that he called the "*Urkontinent*".

The name "Pangea" occurs in the 1920 edition of *Die Entstehung der Kontinente und Ozeane*, but only once, when Wegener refers to the ancient supercontinent as "the Pangaea of the Carboniferous" Wegener used the Germanized form "Pangäa", but the name entered German and English scientific literature (in 1922 and 1926, respectively) in the Latinized form "Pangaea" (of the Greek "Pangaia"), especially due to a symposium of the American Association of Petroleum Geologists in November 1926.

Formation

The forming of supercontinents and their breaking up appears to have been cyclical through Earth's history. There may have been several others before Pangaea. The fourth-last

supercontinent, called Columbia or Nuna, appears to have assembled in the period 2.0–1.8 Ga. Columbia/Nuna broke up and the next supercontinent, Rodinia, formed from the accretion and assembly of its fragments. Rodinia lasted from about 1.1 billion years ago (Ga) until about 750 million years ago, but its exact configuration and geodynamic history are not nearly as well understood as those of the later supercontinents, Pannotia and Pangaea.

When Rodinia broke up, it split into three pieces: the supercontinent of Proto-Laurasia, the supercontinent of Proto-Gondwana, and the smaller Congo craton. Proto-Laurasia and Proto-Gondwana were separated by the Proto-Tethys Ocean. Next Proto-Laurasia itself split apart to form the continents of Laurentia, Siberia, and Baltica. Baltica moved to the east of Laurentia, and Siberia moved northeast of Laurentia. The splitting also created two new oceans, the Iapetus Ocean and Paleoasian Ocean. Most of the above masses coalesced again to form the relatively short-lived supercontinent of Pannotia. This supercontinent included large amounts of land near the poles and, near the equator, only a relatively small strip connecting the polar masses. Pannotia lasted until 540 Ma, near the beginning of the Cambrian period and then broke up, giving rise to the continents of Laurentia, Baltica, and the southern supercontinent of Gondwana. In the Cambrian period, the continent of Laurentia, which would later become North America, sat on the equator, with three bordering oceans: the Panthalassic Ocean to the north and west, the Iapetus Ocean to the south, and the Khanty Ocean to the east. In the Earliest Ordovician, around 480 Ma, the microcontinent of Avalonia – a landmass incorporating fragments of what would become eastern Newfoundland, the southern British Isles, and parts of Belgium, northern France, Nova Scotia, New England, South Iberia, and northwest Africa – broke free from Gondwana and began its journey to Laurentia. Baltica, Laurentia, and Avalonia all came together by the end of the Ordovician to form a minor supercontinent called Euramerica or Laurussia, closing the Iapetus Ocean. The collision also resulted in the formation of the northern Appalachians. Siberia sat near Euramerica, with the Khanty Ocean between the two continents. While all this was happening, Gondwana drifted slowly towards the South Pole. This was the first step of the formation of Pangaea.

The second step in the formation of Pangaea was the collision of Gondwana with Euramerica. By the Silurian, 440 Ma, Baltica had already collided with Laurentia, forming Euramerica. Avalonia

had not yet collided with Laurentia, but as Avalonia inched towards Laurentia, the seaway between them, a remnant of the Iapetus Ocean, was slowly shrinking. Meanwhile, southern Europe broke off from Gondwana and began to move towards Euramerica across the newly formed Rheic Ocean. It collided with southern Baltica in the Devonian, though this microcontinent was an underwater plate. The Iapetus Ocean's sister ocean, the Khanty Ocean, shrank as an island arc from Siberia collided with eastern Baltica (now part of Euramerica). Behind this island arc was a new ocean, the Ural Ocean.

By the late Silurian, North and South China split from Gondwana and started to head northward, shrinking the Proto-Tethys Ocean in their path and opening the new Paleo-Tethys Ocean to their south. In the Devonian Period, Gondwana itself headed towards Euramerica, causing the Rheic Ocean to shrink. In the Early Carboniferous, northwest Africa had touched the southeastern coast of Euramerica, creating the southern portion of the Appalachian Mountains, the Meseta Mountains, and the Mauritanide Mountains. South America moved northward to southern Euramerica, while the eastern portion of Gondwana (India, Antarctica, and Australia) headed toward the South Pole from the equator. North and South China were on independent continents.

The Kazakhstan microcontinent had collided with Siberia. (Siberia had been a separate continent for millions of years since the deformation of the supercontinent Pannotia in the Middle Carboniferous.)

Western Kazakhstan collided with Baltica in the Late Carboniferous, closing the Ural Ocean between them and the western Proto-Tethys in them (Uralian orogeny), causing the formation of not only the Ural Mountains but also the supercontinent of Laurasia. This was the last step of the formation of Pangaea. Meanwhile, South America had collided with southern Laurentia, closing the Rheic Ocean and forming the southernmost part of the Appalachians and Ouachita Mountains. By this time, Gondwana was positioned near the South Pole, and glaciers were forming in Antarctica, India, Australia, southern Africa, and South America. The North China block collided with Siberia by the Late Carboniferous, completely closing the Proto-Tethys Ocean.

By the Early Permian, the Cimmerian plate split from Gondwana and headed towards Laurasia, thus closing the Paleo-Tethys Ocean, but forming a new ocean, the Tethys Ocean, in its southern

end. Most of the landmasses were all in one. By the Triassic Period, Pangaea rotated a little, and the Cimmerian plate was still travelling across the shrinking Paleo-Tethys until the Middle Jurassic. The Paleo-Tethys had closed from west to east, creating the Cimmerian Orogeny. Pangaea, which looked like a *C*, with the new Tethys Ocean inside the *C*, had rifted by the Middle Jurassic, and its deformation is explained below.

Evidence of existence

Fossil evidence for Pangaea includes the presence of similar and identical species on continents that are now great distances apart. For example, fossils of the therapsid *Lystrosaurus* have been found in South Africa, India and Antarctica, alongside members of the *Glossopteris* flora, whose distribution would have ranged from the polar circle to the equator if the continents had been in their present position; similarly, the freshwater reptile *Mesosaurus* has been found in only localized regions of the coasts of Brazil and West Africa.

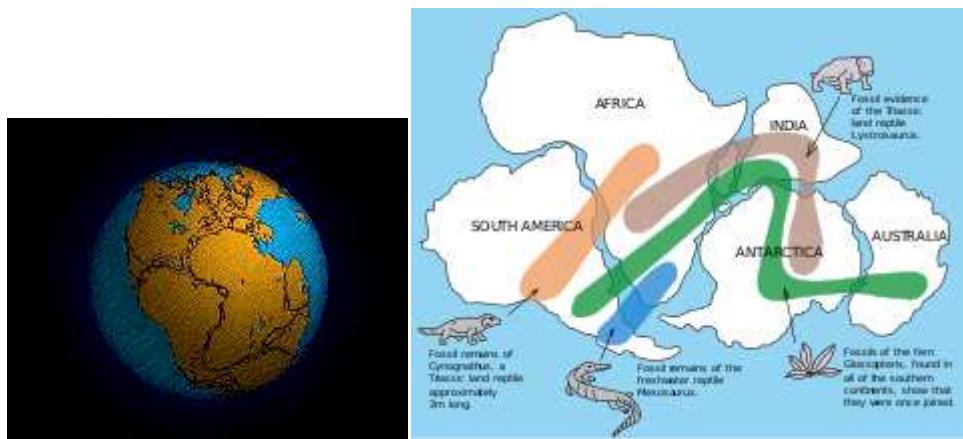
Additional evidence for Pangaea is found in the geology of adjacent continents, including matching geological trends between the eastern coast of South America and the western coast of Africa. The polar ice cap of the Carboniferous Period covered the southern end of Pangaea. Glacial deposits, specifically till, of the same age and structure are found on many separate continents that would have been together in the continent of Pangaea.

Paleomagnetic study of apparent polar wandering paths also support the theory of a supercontinent. Geologists can determine the movement of continental plates by examining the orientation of magnetic minerals in rocks; when rocks are formed, they take on the magnetic properties of the Earth and indicate in which direction the poles lie relative to the rock. Since the magnetic poles drift about the rotational pole with a period of only a few thousand years, measurements from numerous lavas spanning several thousand years are averaged to give an apparent mean polar position. Samples of sedimentary rock and intrusive igneous rock have magnetic orientations that are typically an average of the "secular variation" in the orientation of magnetic north because their remanent magnetizations are not acquired instantaneously. Magnetic differences between sample groups whose age varies by millions of years is due to a combination of true polar wander and the drifting of continents. The true polar wander component is identical for all samples, and can be removed, leaving geologists with the portion

of this motion that shows continental drift and can be used to help reconstruct earlier continental positions.

The continuity of mountain chains provides further evidence for Pangaea. One example of this is the Appalachian Mountains chain, which extends from the southeastern United States to the Caledonides of Ireland, Britain, Greenland, and Scandinavia.

Rifting and break-up



The distribution of fossils across the continents is one line of evidence pointing to the existence of Pangaea./Animation of the rifting of Pangaea

There have been three major phases in the break-up of Pangaea. The first phase began in the Early-Middle Jurassic (about 175 Ma), when Pangaea began to rift from the Tethys Ocean in the east to the Pacific in the west. The rifting that took place between North America and Africa produced multiple failed rifts. One rift resulted in a new ocean, the North Atlantic Ocean.^[22]

The Atlantic Ocean did not open uniformly; rifting began in the north-central Atlantic. The South Atlantic did not open until the Cretaceous when Laurasia started to rotate clockwise and moved northward with North America to the north, and Eurasia to the south. The clockwise motion of Laurasia led much later to the closing of the Tethys Ocean and the widening of the "Sinus Borealis", which later became the Arctic Ocean. Meanwhile, on the other side of Africa and along the adjacent margins of east Africa, Antarctica and Madagascar, new rifts were forming that would lead to the formation of the southwestern Indian Ocean that would open up in the Cretaceous.

The second major phase in the break-up of Pangaea began in the Early Cretaceous (150–140 Ma), when the minor supercontinent of Gondwana separated into multiple continents (Africa, South America, India, Antarctica, and Australia). The subduction at Tethyan Trench probably caused Africa, India and Australia to move northward, causing the opening of a "South Indian Ocean". In the Early Cretaceous, Atlantica, today's South America and Africa, finally separated from eastern Gondwana (Antarctica, India and Australia). Then in the Middle Cretaceous, Gondwana fragmented to open up the South Atlantic Ocean as South America started to move westward away from Africa. The South Atlantic did not develop uniformly; rather, it rifted from south to north.

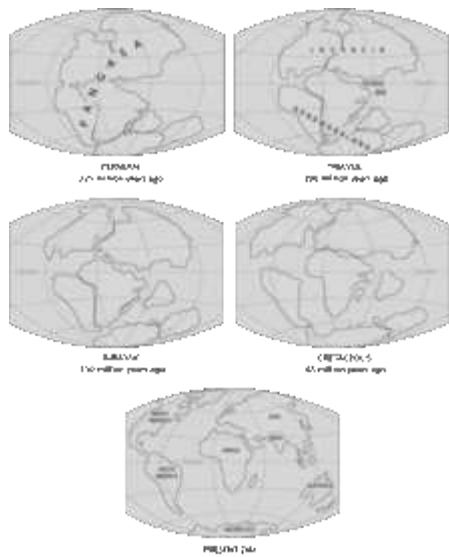
Also, at the same time, Madagascar and India began to separate from Antarctica and moved northward, opening up the Indian Ocean. Madagascar and India separated from each other 100–90 Ma in the Late Cretaceous. India continued to move northward toward Eurasia at 15 centimeters (6 in) a year (a plate tectonic record), closing the eastern Tethys Ocean, while Madagascar stopped and became locked to the African Plate. New Zealand, New Caledonia and the rest of Zealandia began to separate from Australia, moving eastward toward the Pacific and opening the Coral Sea and Tasman Sea.

The third major and final phase of the break-up of Pangaea occurred in the early Cenozoic (Paleocene to Oligocene). Laurasia split when North America/Greenland (also called Laurentia) broke free from Eurasia, opening the Norwegian Sea about 60–55 Ma. The Atlantic and Indian Oceans continued to expand, closing the Tethys Ocean.

Meanwhile, Australia split from Antarctica and moved quickly northward, just as India had done more than 40 million years before. Australia is currently on a collision course with eastern Asia. Both Australia and India are currently moving northeast at 5–6 centimeters (2–3 in) a year. Antarctica has been near or at the South Pole since the formation of Pangaea about 280 Ma. India started to collide with Asia beginning about 35 Ma, forming the Himalayan orogeny, and also finally closing the Tethys Seaway; this collision continues today. The African Plate started to change directions, from west to northwest toward Europe, and South America began to move in a northward direction, separating it from Antarctica and allowing complete oceanic circulation

around Antarctica for the first time. This motion, together with decreasing atmospheric carbon dioxide concentrations, caused a rapid cooling of Antarctica and allowed glaciers to form. This glaciation eventually coalesced into the kilometers-thick ice sheets seen today.^[23] Other major events took place during the Cenozoic, including the opening of the Gulf of California, the uplift of the Alps, and the opening of the Sea of Japan. The break-up of Pangaea continues today in the Red Sea Rift and East African Rift.

Tectonic plate shift



The breakup of Pangaea over time/An early Mesozoic ammonite from Pangaea

Pangaea's formation is now commonly explained in terms of plate tectonics. The involvement of plate tectonics in Pangaea's separation helps to show how it did not separate all at once, but at different times, in sequences. Additionally, after these separations, it has also been discovered that the separated land masses may have also continued to break apart multiple times. The formation of each environment and climate on Pangaea is due to plate tectonics, and thus, it is as a result of these shifts and changes different climatic pressures were placed on the life on Pangaea. Although plate tectonics was paramount in the formation of later land masses, it was also essential in the placement, climate, environments, habitats, and overall structure of Pangaea. What can also be observed in relation to tectonic plates and Pangaea, is the formations to such plates. Mountains and valleys form due to tectonic collisions as well as earthquakes and chasms. Consequentially, this shaped Pangaea and animal adaptations. Furthermore, plate tectonics can

contribute to volcanic activity,^[25] which is responsible for extinctions and adaptations that have evidently affected life over time, and without doubt on Pangaea.

Life

For the approximately 160 million years Pangaea existed, many species did well, whereas others struggled. The Traversodonts were an example of such successful animals. Plants dependent on spore reproduction were largely replaced by the gymnosperms, which reproduce through the use of seeds. Later on, insects (including beetles and cicadas) also thrived, during the Permian period 299 to 252 million years ago. However, the Permian extinction at 252 Mya greatly impacted these insects in mass extinction, being the only mass extinction to affect insects. When the Triassic Period came, many reptiles were able to also thrive, including Archosaurs, which were an ancestor to modern-day crocodiles and birds.

Little is known about marine life during the existence of Pangaea owing to the lack of substantial evidence, e.g. fossilized remains. However, a few marine animals have been identified - the Ammonites and Brachiopods. Additionally, evidence pointing towards massive reefs with varied ecosystems, especially in the species of sponges and coral, have also been discovered.^[28]

Climate change after Pangaea

The reconfiguration of continents and oceans after the breakup of Pangea changed the world's climate. There is scientific evidence that this change was drastic. When the continents separated and reformed themselves, it changed the flow of the oceanic currents and winds. The scientific reasoning behind all of the changes is Continental Drift. The theory of Continental Drift, created by Alfred Wegener, explained how the continents shifted Earth's surface and how that affected many aspects such as climate, rock formations found on different continents and plant and animal fossils.^[29] Wegener studied plant fossils from the frigid Arctic of Svalbard, Norway. He determined that such plants were not adapted to a glacial climate. The fossils he found were from tropical plants that were adapted to thrive in warmer and tropical climates.^[30] Because he would not assume that the plant fossils were capable of traveling to a different place, he suspected that Svalbard had had a warmer, less frigid climate in the past.

When Pangaea separated, the reorganization of the continents changed the function of the oceans and seaways. The restructuring of the continents, changed and altered the distribution of warmth

and coolness of the oceans. When North America and South America connected, it stopped equatorial currents from passing from the Atlantic Ocean to the Pacific Ocean.^[32] Researchers have found evidence by using computer hydrological models to show that this strengthened the Gulf Stream by diverting more warm currents towards Europe. Warm waters at high latitudes led to an increased evaporation and eventually atmospheric moisture. Increased evaporation and atmospheric moisture resulted in increased precipitation. Evidence of increased precipitation is the development of snow and ice that covers Greenland, which led to an accumulation of the icecap. Greenland's growing ice cap led to further global cooling. Scientists also found evidence of global cooling through the separation of Australia and Antarctica and the formation of the Antarctic Ocean. Ocean currents in the newly formed Antarctic or Southern Ocean created a circumpolar current. The creation of the new ocean that caused a circumpolar current eventually led to atmospheric currents that rotated from west to east. Atmospheric and oceanic currents stopped the transfer of warm, tropical air and water to the higher latitudes. As a result of the warm air and currents moving northward, Antarctica cooled down so much that it became frigid. Although many of Alfred Wegener's theories and conclusions were valid, scientists are constantly coming up with new innovative ideas or reasoning behind why certain things happen. Wegener's theory of Continental Drift was later replaced by the theory of tectonic plates.

Implications of extinction

There is evidence to suggest that the deterioration of northern Pangaea contributed to the Permian Extinction, one of Earth's five major mass extinction events, which resulted in the loss of over 90% of marine and 70% of terrestrial species. There were three main sources of environmental deterioration that are believed to have had a hand in the extinction event.

The first of these sources is a loss of oxygen concentration in the ocean, which caused deep water regions called the lysocline to grow shallower. With the lysocline shrinking, there were fewer places for calcite to dissolve in the ocean, considering calcite only dissolves at deep ocean depths. This led to the extinction of carbonate producers such as brachiopods and corals that relied on dissolved calcite to survive. The second source is the eruption of the Siberian Traps, a large volcanic event that is argued to be the result of Pangaean tectonic movement.^[34] This had several negative repercussions on the environment, including metal loading and excess atmospheric carbon. Metal loading, the release of toxic metals from volcanic eruptions into the

environment, led to acid rain and general stress on the environment. These toxic metals are known to infringe on vascular plants' ability to photosynthesize, which may have resulted in the loss of Permian period flora. Excess carbon dioxide in the atmosphere is believed to be the main cause of the shrinking of lysocline areas. The third cause of this extinction event that can be attributed to northern Pangaea is the beginnings of anoxic ocean environments, or oceans with very low oxygen concentrations. The mix of anoxic oceans and ocean acidification due to metal loading led to increasingly acidic oceans, which ultimately led to the extinction of benthic species.

CHAPTER III

Jain Cosmology



ABSTRACT

Jain cosmology is the description of the shape and functioning of the Universe (*loka*) and its constituents (such as living beings, matter, space, time etc.) according to Jainism. Jain cosmology considers the universe as an uncreated entity that has existed since infinity with neither beginning nor end. Jain texts describe the shape of the universe as similar to a man standing with legs apart and arm resting on his waist. This Universe, according to Jainism, is broad at the top, narrow at the middle and once again becomes broad at the bottom.

COSMOS: Moral rewards and sufferings are not the work of a divine being, but a result of an innate moral order in the cosmos; a self-regulating mechanism whereby the individual reaps the fruits of his own actions through the workings of the karmas.

What is known and what is unknown: **Saplabhangi** : For instance, the word ‘unknowable’ is a contradiction of its own sense. Herbert Spencer meant was that which could not be fully known, not that which was wholly unknowable; for the mere fact that we know that there is a thing, however unknowable be its attributes, removes it from the category of the unknowable or unknown and puts it in that of the known.



The Jaina method is calculated to overcome this difficulty. It maintains that full knowledge of a thing is possible only when it has been looked at from all the different points of view which exhaust the categories of knowledge. For instance, to know merely what a thing is, is not enough; we ought also to know what it is not. But as we are not here concerned with the Saplabhangi. It only remains to be added that the 'Key of Knowledge' does not blindly follow the teaching of any particular sect or creed, not even of Jainism to which sublime and noble faith the author has the privilege of belonging by a happy incident of birth. The views set out herein are based on a study of the nature of things, and the interpretation of the scriptures of some of the prevailing religions has been undertaken only to show that the impartial conclusions of reason are precisely those which have been set before men in the form of doctrines and myths.

In dealing with the basic principles of religion it was not found necessary to go into a minute analysis of all the existing religions of the world, inasmuch as a survey of the principles underlying those actually dealt with sufficiently disposes of them all. Besides, a thorough treatment of each religion separately would have swelled the bulk of any book beyond all proportion, voluminous as this paper already is.¹

Godlines

Jainism does not teach the dependency on any supreme being for enlightenment. The Tirthankara is a guide and teacher who points the way to enlightenment, but the struggle for enlightenment is one's own. In Jainism, godliness is said to be the inherent quality of every soul (or every living organism) characterizing infinite bliss, infinite power, *Kevala Jnana* (pure infinite knowledge),^[3] infinite perception, and perfect manifestations of (countably) infinite other attributes. There are two possible views after this point. One is to look at the soul from the perspective of the soul itself. This entails explanations of the properties of the soul, its exact structure, composition and nature, the nature of various states that arise from it and their source attributes as is done in the deep and arcane texts of Samayasāra, Niyamasara and Pravachanasara. Another view is to consider things apart from the soul and its relationships with the soul. According to this view, the qualities of a soul are subdued due to karmas of the soul. *Karmas* are the fundamental particles of nature in Jainism. One who achieves this state of soul through right belief, right knowledge and right conduct can be termed a god. This perfection of soul is called *Kevalin*. A god thus becomes a liberated soul – liberated of miseries, cycles of rebirth, world, *karmas* and finally liberated of body as well. This is called *nirvana* or *moksha*.

Jains believe that to attain enlightenment and ultimately liberation from all karmic bonding, one must practice the ethical principles not only in thought, but also in words (speech) and action. Such a practice through lifelong work towards oneself is regarded as observing the *Mahavrata* ("Great Vows").

Gods can be thus categorized into embodied gods also known as *arihantas* and non-embodied formless gods who are called *Siddhas*. Jainism considers the *devīs* and *devas* to be souls who

dwell in heavens owing to meritorious deeds in their past lives. These souls are in heavens for a fixed lifespan and even they have to undergo reincarnation as humans to achieve *moksha*.

Thus, there are infinite gods in Jainism, all equivalent, liberated, and infinite in the manifestation of all attributes. The Self and karmas are separate substances in Jainism, the former living and the latter non-living. The attainment of enlightenment and the one who exists in such a state, then those who have achieved such a state can be termed gods. Therefore, beings (Arihant) who've attained omniscience (*kevala jnana*) are worshipped as gods. The quality of godliness is one and the same in all of them. Jainism is sometimes regarded as a transtheistic religion,^[4] though it can be atheistic or polytheistic based on the way one defines "God".

God in Jainism

In Jainism, godliness is said to be the inherent quality of every soul. This quality, however, is subdued by the soul's association with karmic matter. All souls who have achieved the natural state of infinite bliss, infinite knowledge (*kevala jnana*), infinite power and infinite perception are regarded as **God in Jainism**. Jainism rejects the idea of a creator deity responsible for the manifestation, creation, or maintenance of this universe. According to Jain doctrine, the universe and its constituents (soul, matter, space, time, and principles of motion) have always existed. All the constituents and actions are governed by universal natural laws and perfect soul, an immaterial entity cannot create or affect a material entity like the universe.

Definition

From the essential perspective, the soul of every living organism is perfect in every way, is independent of any actions of the organism, and is considered God or to have godliness. But the epithet of God is given to the soul in whom its properties manifest in accordance with its inherent nature. There are countably infinite souls in the universe.

According to *Ratnakaranda śrāvakācāra* (a major Jain text):

आप्तेनो च्छिनदोषेण सर्वज्ञेनागमेशिना।

भवितव्यं नियोगेन नान्यथा ह्याप्तता भवेत्॥५॥

In the nature of things the true God should be free from the faults and weaknesses of the lower nature; [he should be] the knower of all things and the revealer of dharma; in no other way can divinity be constituted.

क्षतिपासाजराजरातक्त जन्मान्तकभयस्मयाः ।

न रागद्वेषमोहाश्च यस्याप्तः स प्रकीर्त्यते ॥६॥

He alone who is free from hunger, thirst, senility, disease, birth, death, fear, pride, attachment, aversion, infatuation, worry, conceit, hatred, uneasiness, sweat, sleep and surprise is called a God.

Five supreme beings-*Pañca-Parameṣṭhi*

The five supreme beings are:

1. Arihant: The awakened souls who have attained keval gyan are considered as Arihant. The 24 Tirthankaraas or Jinas, the legendary founding figures of Jainism in the present time cycle are Arihants. All Tirthankaras are Arihants but not all Arihants are Thirthankars
2. Siddha (Ashiri): The souls which have been liberated from the birth and death cycle.
3. Acarya
4. Upadhyaya ("Preceptors")
5. Muni or Jain monks
6. The five initials, viz. A+A+A+U+M are taken as forming the Aum syllable.
7. Five supreme beings[edit]
8. Obeisance to Pañca-Parameṣṭhi (five supreme beings)
9. Dravyasamgraha, a major Jain text, succinctly characterizes the five Supreme Beings (Pañca-Parameṣṭhi).
10. Definition of the World Teacher (Arhat) - verse 50.
11. Definition of the liberated souls (Siddha) - verses 51
12. Definition of the Chief Preceptor (Acarya) - verse 52.
13. Definition of the Preceptor (Upadhyaya) - verse 53.
14. Definition of the Ascetic (Sadhu) - verse 54.

15. Meditate on, recite or chant the sacred mantras, consisting of thirty-five, sixteen, six, five, four, two and one letter(s), pronouncing the virtues of the five supreme beings (Pañca-Parameṣṭhi). Besides, meditate on and chant other mantras as per the teachings of the Preceptor (guru).

16. Arihant

Having destroyed the four inimical varieties of karmas (ghātiyā karmas), possessed of infinite faith, happiness, knowledge and power, and housed in most auspicious body (paramaudārika śarīra), that pure soul of the World Teacher (Arhat) should be meditated on.

— Dravyasaṃgraha depicting *Pañca-Parameṣṭhi* (five supreme beings) worthy of veneration as per Jainism

In Jainism, the *Pañca-Parameṣṭhi* (Sanskrit for "five supreme beings") are a fivefold hierarchy of religious authorities worthy of veneration. The five supreme beings are:

1. *Arihant*
2. *Siddha*
3. *Acharya* (Head of the monastic order)
4. *Upadhyaya* ("Preceptor of less advanced ascetics")
5. *Muni* or *Jain monks*

Arihant

A human being who conquers all inner passions and possesses infinite right knowledge (*Kevala Jnana*) is revered as an *arihant* in Jainism.^[5] They are also called *Jinas* (conquerors) or *Kevalin* (omniscient beings). An arihant is a soul who has destroyed all passions, is totally unattached and without any desire and hence is able to destroy the four *ghātiyā karmas* and attain *kevala jñāna*, or omniscience. Such a soul still has a body and four *aghātiyā karmas*. *Arihantas*, at the end of their human life-span, destroy all remaining *aghātiyā karmas* and attain Siddhahood. There are two kinds of *kevalin* or *arihant*:

- *Sāmānya Kevalin*—Ordinary victors, who are concerned with their own salvation.
- *Tirthankara Kevalin*—Twenty-four human spiritual guides (teaching gods), who show the true path to salvation.

The word *Tīrthaṅkara* signifies the founder of a *tirtha* which means a fordable passage across a sea. The *Tirthankara* show the "fordable path" across the sea of interminable births and deaths. Jain philosophy divides the wheel of time in two halves, *Utsarpinī* or ascending time cycle and *avasarpinī*, the descending time cycle. Exactly 24 *Tirthankara* are said to grace each half of the cosmic time cycle. Rishabhanatha was the first *Tirthankara* and Mahavira was the last *Tirthankara* of *avasarpinī*.



Tīrthaṅkara

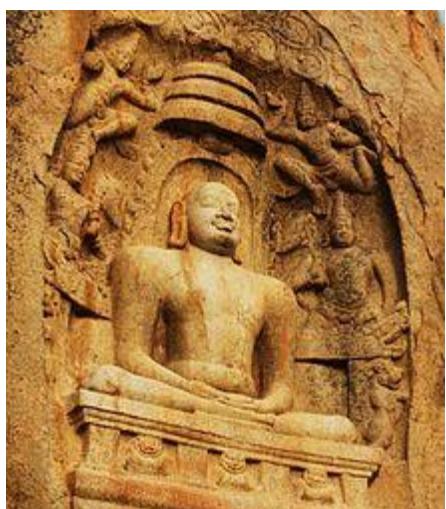


Image of Vardhamana Mahavira, the 24th and last Tirthankara (Photo:Samanar Hills)

Tirthankara revive the fourfold order of *Shraman*, *Shramani*, *Śrāvaka*, and *Śrāvika* called *sangha*. *Tirthankara* can be called teaching gods who teach the Jain philosophy. However it would be a mistake to regard the *tirthankara* as gods analogous to the gods of the Hindu pantheon despite the superficial resemblances between Jain and Hindu ways of worship. *Tirthankara*, being liberated, are beyond any kind of transactions with the rest of the universe. They are *not* the beings who exercise any sort of creative activity or who have the capacity or ability to intervene in answers to prayers.

Tirthamkara-nama-karma is a special type of *karma*, bondage of which raises a soul to the supreme status of a *tirthankara*.

Below are the details of the present 24 Tirthankars in the Bharatkshetra of Jambudweep.

1. Shri Rishabdev (Adinath)

Heaven before Birth :	Sarvarthasiddha
Father :	King Nabhi
Mother :	Marudevi
Birthplace :	Vinittanagari, Palitana
Complexion :	Golden
Symbol :	Ox / Bull
Height :	500 Dhanusha
Age :	8,400,000 Purva
Diksha Tree :	Vata (Banyan)
Yaksha :	Gomukha
Yakshini :	Chakresvari
Place of Nirvana :	Ashtapad

Kalyanaks

Chyavan :	Jeth Vad 4
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Janma :	Fagan Vad 8
Diksha :	Fagan Vad 8
Keval Gyan :	Maha Vad 11
Moksha :	Posh Vad 13

Mystery behind the name

He had a sign of an ox on his thigh. The mother Marudeva saw 14 dreams, of which the first was that of an ox. He started the religion after a time span of 18 koda Kodi Sagaropam (Sagaropam itself is almost an innumerable number, therefore 18 KodaKodi sagaropam is a countless number). Therefore, he was also known as Ādinath (The first one).

2. Shri Ajitnath

Heaven before Birth :	Vijayavimana
Father :	King Jitshatru
Mother :	Vijaya Rani
Birthplace :	Ayodhya, Shikharji
Complexion :	Golden
Symbol :	Elephant
Height :	450 Dhanusha
Age :	7,200,000 Purva
Diksha Tree :	Sala (Shorea Robusta)
Yaksha :	Mahayaksha
Yakshini :	Ajitabala
Place of Nirvana :	Shikharji

Kalyanaks

Chyavan :	Vaisakh Sud 13
Janma :	Maha Sud 8

Diksha :	Maha Sud 9
Keval Gyan :	Posh Sud 11
Moksha :	Chaitra Sud 5

Mystery behind the name

The parents of Lord Ajit would always involve themselves in games and sports. Each time they did so, the father invariably won the game against his mother. But after the conception of lord Ajit his mother would always win the games. Thus she named him 'Ajit' or the unconquered one.

3. Shri Sambhavnath

Heaven before Birth :	Uvarimagraiveka
Father :	Jitari
Mother :	Senamata
Birthplace :	Savathi, Sravasti
Complexion :	Golden
Symbol :	Horse
Height :	400 Dhanusha
Age :	6,000,000 Purva
Diksha Tree :	Prayala
Yaksha :	Trimukha
Yakshini :	Prajnapti
Place of Nirvana :	Samet Shikhar

Kalyanaks

Chyavan :	Fagan Sud 8
Janma :	Magsar Sud 14
Diksha :	Magasar Sud 15

Keval Gyan :	Asho Vad 5
Moksha :	Chaitra Sud 5

Mystery behind the name

When the Lord Sambhav was conceived the production of grains increased and there was much prosperity. There were no droughts or famine. Hence he was called Sambhav or possible.

4. Shri Abhinandan Swami

Heaven before Birth :	Jayantavimana
Father :	Sambararaja
Mother :	Siddhartha
Birthplace :	Ayodhya, Shikharji
Complexion :	Golden
Symbol :	Ape
Height :	350 Dhanusha
Age :	5,000,000 Purva
Diksha Tree :	Priyangu
Yaksha :	Yakshesvara
Yakshini :	Vajrasrinkhala
Place of Nirvana :	Shikharji

Kalyanaks

Chyavan :	Vaisakh Sud 4
Janma :	Maha Sud 2
Diksha :	Maha Sud 12
Keval Gyan :	Posh Sud 14
Moksha :	Vaisakh Sud 8

Mystery behind the name

After the conception of Lord Abhinandan, the Lord Indira would often come and greet the unborn child and also praise Him. Also, people in the family and the state became happy and they congratulated each other. So the child came to be known as Abhinandan.

5. Shri Sumatinath

Heaven before Birth :	Jayantavimana
Father :	Megharaja
Mother :	Mangala
Birthplace :	Ayodhya, Shikharji
Complexion :	Golden
Symbol :	Red Goose
Height :	300 Dhanusha
Age :	4,000,000 Purva
Diksha Tree :	Sala
Yaksha :	Purushadatta
Yakshini :	Tumburu and Mahakali
Place of Nirvana :	Shikharji

Kalyanaks

Chyavan :	Shravan Sud 2
Janma :	Vaisakh Sud 8
Diksha :	Vaisakh Sud 9
Keval Gyan :	Chaitra Sud 11
Moksha :	Chaitra Sud 9

Mystery behind the name

From the time the child was conceived by his mother she had a strange and astonishing enlightenment of wisdom and knowledge. She then decided to call the child Sumati or the one with good wisdom.

6. Shri Padmaprabhu

Heaven before Birth :	Uvarimagraiveka
Father :	Sridhara
Mother :	Susima
Birthplace :	Kausambi, Samet Shikhar
Complexion :	Red
Symbol :	Lotus bud
Height :	250 Dhanusha
Age :	3,000,000 Purva
Diksha Tree :	Chhatra
Yaksha :	Manovega or Manogupti
Yakshini :	Kusuma and Syama
Place of Nirvana :	Shikharji

Kalyanaks

Chyavan :	Posh Vad 6
Janma :	Asho Vad 12
Diksha :	Asho Vad 13
Keval Gyan :	Chaitra Sud 11
Moksha :	Chaitra Sud 9

Mystery behind the name

When the Lord Padma was concieved by his mother, she had a desire to recline on the bed of the Lotus flowers. One of the Gods, fulfilled her desire by creating a recliner made of lotus petals for

her. The child that was born also had the rosy complexion of a lotus flower. Hence he was called Padma or the Lotus flower.

7. *Shri Suparshvanath*

Heaven before Birth :	Madhyamagraiveka
Father :	Pratishtaraja
Mother :	Prithvi
Birthplace :	Kausambi, Samet Shikhar
Complexion :	Emerald
Symbol :	Swastika
Height :	200 Dhanusha
Age :	2,000,000 Purva
Diksha Tree :	Sirisha
Yaksha :	Matanga and Santa
Yakshini :	Varanandi and Kali
Place of Nirvana :	Shikharji

Kalyanaks

Chyavan :	Shravan Vad 8
Janma :	Jeth Sud 12
Diksha :	Jeth Sud 13
Keval Gyan :	Maha Vad 6
Moksha :	Maha Vad 7

Mystery behind the name

The mother had a disease on both the sides, but when the Lord Supashva was conceived , she was totally cured and became glittering like Gold. Thus the name was kept as Suparshva.

8. *Shri Chandraprabhu Swami*

Heaven before Birth :	Vijayanta
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Father :	Mahasenaraja
Mother :	Lakshmana
Birthplace :	Chandrapura, Samet Shikhar
Complexion :	White
Symbol :	Moon
Height :	150 Dhanusha
Age :	1,000,000 Purva
Diksha Tree :	Naga
Yaksha :	Vijaya and Bhrikuti
Yakshini :	Vijaya and Jvalamalini
Place of Nirvana :	Shikharji

Kalyanaks

Chyavan :	Fagan Vad 5
Janma :	Magasar Vad 12
Diksha :	Magasar Vad 13
Keval Gyan :	Maha Vad 7
Moksha :	Shravan Vad 7

Mystery behind the name

When the Lord Chandra was conceived, his mother felt a longing for the moon. Her complexion glowed of happiness with radiance and the beauty of the moon. So the child that had brought that glow to the mother came to be called Chandra or the Moon.

9. Shri Suvidhinath

Heaven before Birth :	Anatadevaloka
Father :	Sugrivaraja
Mother :	Ramarani

Birthplace :	Kanandinagari, Shikharji
Complexion :	White
Symbol :	Crab
Height :	100 Dhanusha
Age :	2,000,000 Purva
Diksha Tree :	Sali
Yaksha :	Ajita and Sutaraka
Yakshini :	Mahakali
Place of Nirvana :	Shikharji

Kalyanaks

Chyavan :	Maha Vad 9
Janma :	Kartak Vad 5
Diksha :	Kartak Vad 6
Keval Gyan :	Kartak Sud 3
Moksha :	Bhadarva Sud 9

Mystery behind the name

The mother of Lord Suvidhi achieved success and prosperity in every endeavour she undertook, so she called her child Suvidhi.

10. Shri Shitalnath

Heaven before Birth :	Achyutadevaloka
Father :	Dridharatha-raja
Mother :	Nanda
Birthplace :	Bhadrapura, Shikharji
Complexion :	Golden
Symbol :	Srivatsa

Height :	90 Dhanusha
Age :	100,000 Purva
Diksha Tree :	Priyangu
Yaksha :	Brahma and Asoka
Yakshini :	Manavi
Place of Nirvana :	Shikharji

Kalyanaks

Chyavan :	Chaitra Vad 6
Janma :	Posh Vad 12
Diksha :	Posh Vad 13
Keval Gyan :	Magasar Vad 14
Moksha :	Chaitra Vad 2

Mystery behind the name

The father of Lord Sheetal was troubled with a malignant heat disease. The medications that he was taking did not help him in any way. Since the conception of the child the father was instantly relieved of his heat disease and hence they called the child Sheetal or the cool one.

11. Shri Shreyanshnath

Heaven before Birth :	Achyutadevaloka
Father :	Vishnuraja
Mother :	Vishna
Birthplace :	Simhapuri, Shikharji
Complexion :	Golden
Symbol :	Rhinocerous / Garuda
Height :	80 Dhanusha
Age :	8,400,000 common years

Diksha Tree :	Tanduka
Yaksha :	Yakshet
Yakshini :	Manavi
Place of Nirvana :	Shikharji

Kalyanaks

Chyavan :	Vaisakh Vad 6
Janma :	Maha Vad 12
Diksha :	Maha Vad 13
Keval Gyan :	Posh Vad Amaas
Moksha :	Ashadh Vad 3

Mystery behind the name

The father of Lord Shreyans had a bed, which was the family heirloom that had been bestowed by the gods. But whoever reclined on it would be greatly inconvenienced. When the child was conceived the mother of the child had a great desire to recline on this bed and she did so. But the gods did her no harm as they realized that she was bearing the Lord. The mother was saved due to her being in family state. So she called her son Shreyans.

12. Shri Vasupujya Swami

Heaven before Birth :	Pranatadevaloka
Father :	Vasupujya
Mother :	Jaya
Birthplace :	Champapuri, Shikharji
Complexion :	Ruddy
Symbol :	Female buffalo
Height :	70 Dhanusha
Age :	7,200,000 common years

Diksha Tree :	Patala
Yaksha :	Kumara
Yakshini :	Chanda; or Gandhari
Place of Nirvana :	Samed Shikharji

Kalyanaks

Chyavan :	Jeth Sud 9
Janma :	Maha Vad 14
Diksha :	Maha Vad Amaas
Keval Gyan :	Maha Sud 2
Moksha :	Asadh Sud 14

Mystery behind the name

When the Lord Vasupujya was conceived the god Indra started venerating the mother of the unborn child. Also the Vaishram Gods started showering the kingdom with diamonds and precious stones, so he came to be called Vasupujya.

13. Shri Vimalnath

Heaven before Birth :	Mahasaradevaloka
Father :	Kritavarmaraja
Mother :	Syama
Birthplace :	Kampilyapura, Shikharji
Complexion :	Golden
Symbol :	Boar
Height :	60 Dhanusha
Age :	6,000,000 common years
Diksha Tree :	Jambu
Yaksha :	Shanmukha

Yakshini :	Vidita
Place of Nirvana :	Shikharji

Kalyanaks

Chyavan :	Vaisakh Sud 12
Janma :	Maha Sud 3
Diksha :	Maha Sud 4
Keval Gyan :	Posh Sud 6
Moksha :	Jeth Vad 7

Mystery behind the name

When he was in his mother's womb, both body and mind became pure with his grace. The Lord, destroyed the unclean karmās with purity of his mind. So he was known as Vimal or the relaxed one.

14. Shri Ananthnath

Heaven before Birth :	Pranatadevaloka
Father :	Simhasena
Mother :	Sujasa
Birthplace :	Ayodhya, Shikharji
Complexion :	Golden
Symbol :	Bear
Height :	50 Dhanusha
Age :	3,000,000 common years
Diksha Tree :	Asoka
Yaksha :	Patala
Yakshini :	Ankusa; or Anantamati
Place of Nirvana :	Samet Shikharji

Kalyanaks

Chyavan :	Asadh Vad 7
Janma :	Chaitra Vad 13
Diksha :	Chaitra Vad 14
Keval Gyan :	Chaitra Vad 14
Moksha :	Chaitra Sud 5

Mystery behind the name

When the Lord Anant was conceived, one day in her dream his mother saw an endless chain of diamonds linked together. Hence, she called her son Anant or the endless one.

15. Shri Dharmanath

Heaven before Birth :	Vijayavimana
Father :	Bhanuraja
Mother :	Suvrita
Birthplace :	Ratnapuri, Palitana
Complexion :	Golden
Symbol :	Vajra
Height :	45 Dhanusha
Age :	1,000,000 common years
Diksha Tree :	Dadhiparna
Yaksha :	Kinnara
Yakshini :	Manasi
Place of Nirvana :	Samet Shikharji

Kalyanaks

Chyavan :	Vaisakh Sud 7
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Janma :	Maha Sud 3
Diksha :	Maha Sud 12
Keval Gyan :	Posh sud 15
Moksha :	Jeth Sud 5

Mystery behind the name

The mother of the Lord became more religious and devout when he was in her womb. Also, the lord himself was prone to religion by nature. Thus she resolved to call her son Dharma.

16. Shri Shantinath

Heaven before Birth :	Sarvarthasiddha
Father :	Visvasena
Mother :	Achira
Birthplace :	Vinittanagari, Palitana
Complexion :	Golden
Symbol :	Antelope
Height :	40 Dhanusha
Age :	100,000 common years
Diksha Tree :	Nandi
Yaksha :	Garuda
Yakshini :	Nirvani
Place of Nirvana :	Hastinapuri

Kalyanaks

Chyavan :	Shravan Vad 7
Janma :	Vaishakh Vad 13
Diksha :	Vaiskh Vad 14
Keval Gyan :	Posh Sud 9

Mystery behind the name

When the Lord Shanti was conceived there was an uprising that had been peacefully settled. Also, all the diseases which were prevailing in the kingdom disappeared. Since then he came to be known as Shanti or peace.

17. Shri Kunthunath

Heaven before Birth :	Sarvarthasiddha
Father :	Suraraja
Mother :	Srirani
Birthplace :	Gajapura
Complexion :	Golden
Symbol :	Goat
Height :	35 Dhanusha
Age :	95,000 common years
Diksha Tree :	Bhilaka
Yaksha :	Gandharva
Yakshini :	Bala; or Vijaya
Place of Nirvana :	Samet Shikharji

Kalyanaks

Chyavan :	Asadh Vad 9
Janma :	Chaitra Vad 14
Diksha :	Chaitra Vad 5
Keval Gyan :	Chaitra Vad 5
Moksha :	Chaitra Vad 1

Mystery behind the name

The mother of Lord Kunthu, one day saw a dream in which on a beautiful and fertile wide expanse of land there was a huge dome of diamonds and she thus awakened from her sleep. And thus she called her son Kunthu.

18. Shri Aranath

Heaven before Birth :	Sarvarthasiddha
Father :	Sudarsana
Mother :	Devirani
Birthplace :	Gajapura
Complexion :	Golden
Symbol :	Nandyavarta
Height :	30 Dhanusha
Age :	84,000 common years
Diksha Tree :	Amba
Yaksha :	Yaksheta
Yakshini :	Dhana
Place of Nirvana :	Samet Shikharji

Kalyanaks

Chyavan :	Fagan Sud 2
Janma :	Magsar Sud 10
Diksha :	Magsar Sud 11
Keval Gyan :	Kartik Sud 12
Moksha :	Magsar Sud 10

Mystery behind the name

When the Lord Aranath was conceived his mother in her dream saw a beautiful and huge chakra with jewels which resulted in the growth of the dynasty. So his mother named him Aranath.

19. Shri Mallinath

Heaven before Birth :	Jayantadevaloka
Father :	Kumbharaja
Mother :	Prabhavati
Birthplace :	Mathura
Complexion :	Blue
Symbol :	Jar or Kalasa
Height :	25 Dhanusha
Age :	55,000 common years
Diksha Tree :	Asoka
Yaksha :	Kubera
Yakshini :	Aparajita
Place of Nirvana :	Samet Shikhar

Kalyanaks

Chyavan :	Fagan Sud 4
Janma :	Magsar Sud 11
Diksha :	Magsar Sud 11
Keval Gyan :	Magsar Sud 11
Moksha :	Fagan Sud 12

Mystery behind the name

When the Lord Malli was conceived his mother had a strong inclination to sleep on a bed bedecked with the fragrant flowers of all seasons. Hence she called her child Malli.

20. Shri Munisuvrat Swami

Heaven before Birth :	Aparajita-devaloka
Father :	Sumitraraja

Mother :	Padmawati
Birthplace :	Rajgir
Complexion :	Black
Symbol :	Tortoise
Height :	20 Dhanusha
Age :	30,000 common years
Diksha Tree :	Champaka
Yaksha :	Varuna
Yakshini :	Bahurupini
Place of Nirvana :	Samet Shikharji

Kalyanaks

Chyavan :	Shravan Sud 15
Janma :	Vaisakh Vad 8
Diksha :	Fagan Sud 12
Keval Gyan :	Shravan Vad 12
Moksha :	Vaisakh Vad 9

Mystery behind the name

When the child Lord Munisuvrat was conceived, his mother was bound by a vow so the child came to be known as Suvrat.

21. Shri Naminath

Heaven before Birth :	Pranatadevaloka
Father :	Vijayaraja
Mother :	Viprarani
Birthplace :	Mathura
Complexion :	Yellow or Emerald

Symbol :	Blue water-lily; or Asoka tree
Height :	15 Dhanusha
Age :	10,000 common years
Diksha Tree :	Bakula
Yaksha :	Bhrikuti
Yakshini :	Gandhari
Place of Nirvana :	Samet Shikharji

Kalyanaks

Chyavan :	Asho Sud 15
Janma :	Ashadh Vad 8
Diksha :	Jeth Vad 9
Keval Gyan :	Magsar Sud 11
Moksha :	Chaitra Vad 10

Mystery behind the name

When the child was conceived the kingdom of Lord Nami was invaded by the enemy. His mother felt a desire to go on to the roof of the house and look down upon the enemy and due to this with the effect of the child in the womb, the enemy was defeated. The child was hence called Nami..

22. Shri Neminath

Heaven before Birth :	Aparajita
Father :	Samudravijaya
Mother :	Sivadevi
Birthplace :	Ujjain
Complexion :	Black
Symbol :	Conch

Height :	10 Dhanusha
Age :	1,000 common years
Diksha Tree :	Vetasa
Yaksha :	Gomedha or Sarvahna
Yakshini :	Ambika or Kushmandini
Place of Nirvana :	Girnarji

Kalyanaks

Chyavan :	Asho Vad 12
Janma :	Shravan Sud 5
Diksha :	Shravan Sud 6
Keval Gyan :	Bhadarva Vad Amaas
Moksha :	Ashadh Sud 8

Mystery behind the name

When the child was conceived the mother in her dream saw a huge diamond studded wheel spinning. They decided to call the child Arishtanemi (also known as Neminath).

23. Shri Parshvanath

Heaven before Birth :	Pranata devaloka
Father :	Asvasenaraja
Mother :	Vamadevi
Birthplace :	Varanasi
Complexion :	Black
Symbol :	Serpent or Snake
Height :	9 hands or cubits
Age :	100 common years
Diksha Tree :	Dhataki

Yaksha :	Dharanendra
Yakshini :	Padmavati Mata
Place of Nirvana :	Samet Shikharji

Kalyanaks

Chyavan :	Fagan Vad 4
Janma :	Magsar Vad 10
Diksha :	Magsar Vad 11
Keval Gyan :	Fagan Vad 4
Moksha :	Shravan Sud 8

Mystery behind the name

When the Lord conceived in his mother's womb, one day while his parents were asleep in pitch darkness, the mother felt that there was a seven headed snake passing by the bedside where they were asleep. Drawing her husband's arm away from where the snake was passing she saved his life. She said that she could see the snake even in pitch darkness. This showed the power of the embryo. Hence they called their child Parshva.

24. Shri Mahavir Swami

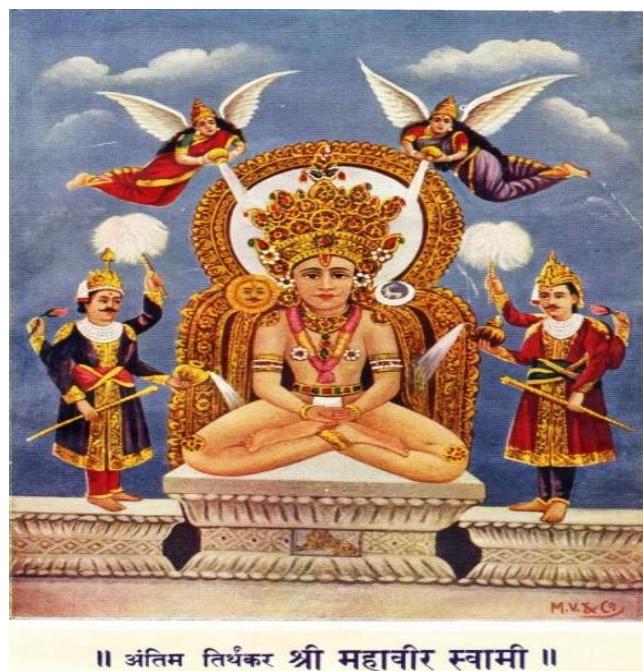
Mahavir Swami is called the 24th Tirthankara of the Jain tradition. There is nothing new in his teachings. In the four pledges of Parshvanath, he added a fifth vow and that was - to live a life of purity. His disciples used to roam naked so he was called Nirgranth. Like Buddha, Mahavir Swami considered the purity of body and mind, non-violence and salvation as the ultimate purpose of life. But his salvation is different from Buddha's nirvana. In Jainism, the soul's union with the divine is considered salvation. Whereas in Buddhism, liberation from rebirth is nirvana. Mahavir Swami preached these same principles for almost 30 years and at the age of 72, he gave

up his body in a place called Pavapuri near Rajgir.

Mahavir's teachings

Mahavir used to say that whoever wants to attain Jain nirvana should purify their conduct, knowledge, and belief and must follow the five vows. There is great glory of tenacity in Jainism. Fasting has also been seen as austerity. No human can be pure from inside without meditating, fasting and meditating. If he wants the salvation of his own soul, he has to meditate, fast and meditates. Mahavir insisted on complete non-violence and since then "Ahimsa Paramo Dharma" came to be considered as a cardinal principle in Jainism. Digambar and Shvetambar

Nearly 300 BC Jainism got divided into two sects - Digambara and Shvetambara. Digambar worships the naked idol and Shvetambar dresses his idols in white. According to the 2011 census, there are 44 lakh 51 thousand followers of Jainism in India. They are counted among the rich and affluent class. Most of the people of Jainism belong to the merchant class. Jainism was not propagated among all people because its rules were tough. The kings adopted and propagated Jainism. Most Vaishya classes adopted Jainism. The great scholars Mahatma have also joined the followers of Jainism.



24. Mahaveer Swami



॥ अंतिम तिर्थकर श्री महावीर स्वामी ॥

Other names *Vīr, Ativīr, Vardhamāna, Sanmati, Niganṭha Nātaputta*

Venerated in Jainism

Predecessor Bhagwan Parshvanatha

Symbol Lion

Height 7 cubits (10.5 feet)

Age 72 years

Tree Shala

Complexion Golden

Personal Information

Born 6th century BCE (historical)

	c. 599 BCE (traditional) Kundalpur, Present-day Nalanda district, Bihar, India
Moksha	5th century BCE (historical) c. 527 BCE (traditional) Pawapuri, Present-day Bihar, India
Parents	<ul style="list-style-type: none"> • Siddhartha (father) • Trishala (mother)

Birthplace	Kundalpur (Nalanda-Bihar)
Father	King Siddharth
Mother	Queen Trishala
Caste (Varna)	Kshatriya
Dynasty	Nath
Body Colour	Golden
Symbol	Lion
Age	72 Years
Body Occupancy	7 Hands
Incarnation (in womb)	Asharh Shukla 6
Birth	Chaitra Shukla 13
Initiation	Magsir Krishna 10
Initiation	Omniscience Forest & Tree-Shand Forest & Sal (Shorea Robusta) Tree
First Food	Given By King Vakul Of Kool Village (Kheer)
Special Food	Given By Mahasati Chandna In Kaushambi (Kheer)
Omniscience	Vaishakh Shukla 10
Veershasan Jayanti	Shravan Krishna 1 (Day of Lord's First Holy Preaching At Rajgrihi)
Salvation	Kartik Krishna 15

Salvation Place	Pavapuri
Chief Disciples (Gandhars)	11 (Shri Indrabhuti etc.)
Saints (Munis)	14 Thousand
Chief Aryika (Ganini)	Aryika Chandana
Female saints (Aryikas)	36 Thousand
Male Votaries	1 Lacs
Female Votaries	3 Lacs
Male Demigod	Matang Dev
Female Demigod	Siddhayini Devi

PANCH KALYANAKA of 24 TIRTHANKAR(repeat)

Sr. No:	Tirthankar	Chyavan	Janma	Diksha	Keval Gyan	Moksha
1	Shri Aadinath	Jeth Vad 4	Fagan Vad 8	Fagan Vad 8	Maha Vad 11	Posh Vad 13
2	Shri Ajitnath	Vaisakh Sud 13	Maha Sud 8	Maha Sud 9	Posh Sud 11	Chaitra Sud 5

3	Shri Sambhavnath	Fagan Sud 8	Magsar Sud 14	Magasar Sud 15	Asho Vad 5	Chaitra Sud 5
4	Shri Abhinandan Swami	Vaisakh Sud 4	Maha Sud 2	Maha Sud 12	Posh Sud 14	Vaisakh Sud 8
5	Shri Sumatinath	Shravan Sud 2	Vaisakh Sud 8	Vaisakh Sud 9	Chaitra Sud 11	Chaitra Sud 9
6	Shri Padma Prabh Swami	Posh Vad 6	Asho Vad 12	Asho Vad 13	Chaitra Sud 11	Chaitra Sud 9
7	Shri Suparshvanath	Shravan Vad 8	Jeth Sud 12	Jeth Sud 13	Maha Vad 6	Maha Vad 7
8	Shri Chandra Prabh Swami	Fagan Vad 5	Magasar Vad 12	Magasar Vad 13	Maha Vad 7	Shravan Vad 7
9	Shri Suvidhi Nath	Maha Vad 9	Kartak Vad 5	Kartak Vad 6	Kartak Sud 3	Bhadarva Sud 9

10	Shri Shitalnath	Chaitra Vad 6	Posh Vad 12	Posh Vad 13	Magasar Vad 14	Chaitra Vad 2
11	Shri Shreyansnath	Vaisakh Vad 6	Maha Vad 12	Maha Vad 13	Posh Vad Amaas	Ashadh Vad 3
12	Shri Vasupujya Swami	Jeth Sud 9	Maha Vad 14	Maha Vad Amaas	Maha Sud 2	Asadh Sud 14
13	Shri Vimalnath	Vaisakh Sud 12	Maha Sud 3	Maha Sud 4	Posh Sud 6	Jeth Vad 7
14	Shri Anantnath	Asadh Vad 7	Chaitra Vad 13	Chaitra Vad 14	Chaitra Vad 14	Chaitra Sud 5
15	Shri Dharmanath	Vaisakh Sud 7	Maha Sud 3	Maha Sud 12	Posh sud 15	Jeth Sud 5
16	Shri Shantinath	Shravan Vad 7	Vaishakh Vad 13	Vaishkh Vad 14	Posh Sud 9	Vaisakh Vad 13

17	Shri Kunthunath	Asadh Vad 9	Chaitra Vad 14	Chaitra Vad 5	Chaitra Vad 5	Chaitra Vad 1
18	Shri Arnath	Fagan Sud 2	Magsar Sud 10	Magsar Sud 11	Kartik Sud 12	Magsar Sud 10
19	Shri Mallinath	Fagan Sud 4	Magsar Sud 11	Magsar Sud 11	Magsar Sud 11	Fagan Sud 12
20	Shri Muni Suvrat Swami	Shravan Sud 15	Vaisakh Vad 8	Fagan Sud 12	Shravan Vad 12	Vaisakh Vad 9
21	Shri Naminath	Asho Sud 15	Ashadh Vad 8	Jeth Vad 9	Magsar Sud 11	Chaitra Vad 10
22	Shri Neminath	Asho Vad 12	Shravan Sud 5	Shravan Sud 6	Bhadarva Vad Amaas	Ashadh Sud 8
23	Shri Parsvanath	Fagan Vad 4	Magsar Vad 10	Magsar Vad 11	Fagan Vad 4	Shravan Sud 8

24	Shri Mahavir Swami	Asadh Sud 6	Chaitra Sud 13	Kartak Vad 10	Vaisakh Sud 10	Asho Vad Amaas
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Although the *siddhas* (the liberated beings) are formless and without a body, this is how the Jain temples often depict them. Previous pic

Ultimately all *arihantas* become *siddhas*, or liberated souls, at the time of their nirvana. A *siddha* is a soul who is permanently liberated from the transmigratory cycle of birth and death. Such a soul, having realized its true self, is free from all the *Karmas* and embodiment. They are formless and dwell in *Siddhashila* (the realm of the liberated beings) at the apex of the universe in infinite bliss, infinite perception, infinite knowledge and infinite energy.

The Acharanga Sutra 1.197 describes *siddhas* in this way:

The liberated soul is not long nor small nor round nor triangular nor quadrangular nor circular; it is not black nor blue nor red nor green nor white; neither of good nor bad smell; not bitter nor pungent nor astringent nor sweet; neither rough nor soft; neither heavy nor light; neither cold nor hot; neither harsh nor smooth; it is without body, without resurrection, without contact (of matter), it is not feminine nor masculine nor neuter. The siddha perceives and knows all, yet is beyond comparison. Its essence is without form; there is no condition of the unconditioned. It is not sound, not colour, not smell, not taste, not touch or anything of that kind. As per the Jain cosmology Siddhahood is the ultimate goal of all souls. There are infinite souls who have

become *siddhas* and infinite more who will attain this state of liberation. According to Jainism, Godhood is not a monopoly of some omnipotent and powerful being(s). All souls, with right perception, knowledge and conduct can achieve self-realisation and attain this state. Once achieving this state of infinite bliss and having destroyed all desires, the soul is not concerned with worldly matters and does not interfere in the working of the universe, as any activity or desire to interfere will once again result in influx of *karmas* and thus loss of liberation.

Jains pray to these passionless Gods not for any favors or rewards but rather pray to the qualities of the God with the objective of destroying the *karmas* and achieving the Godhood. This is best understood by the term *vandetadgunalabhdhaye* – i.e. "we pray to the attributes of such Gods to acquire such attributes"

According to Anne Vallely:²

Jainism is not a religion of coming down. In Jainism it is we who must go up. We only have to help ourselves. In Jainism we have to become God. That is the only thing.

Devas



Symbolic depiction of Samsara (RIGHT)

Idol of Padmavati devī, śāsanadevī of Lord Parshvanatha at Walkeshwar Temple. She is one of the most popular demi-goddess amongst the Jains. According to Digambar Terapanth, worship of such deities is considered as *mithyātva* or wrong belief. However, in the Bispanthi Digambar tradition and the Shwetambar tradition, Padmavati is a popular Jain goddess.

Jain cosmology offers an elaborate description of heavenly beings (*devas*), but these beings are neither viewed as creators nor are they immortal; they are subject to suffering and change like all other living beings, and must eventually die. In this way, they are similar to the devas of Buddhism. English-language material tends to retain the term "deva" or describe these beings as "deities", "gods" and "goddesses."

Jainism describes existence of *śāsanadevatās* and *śāsanadevīs*, the attendants of a *Tirthankara*, who create the *samavasarana* or the divine preaching assembly of a *Tirthankara*. Such heavenly beings are classified as:-

- *Bhavanapatis* – Devas dwelling in abodes
- *Vyantaras* – Intermediary devas
- *Jyotiṣkas* – Luminaries
- *Vaimānikas* – Astral devas

The souls on account of accumulation of meritorious *karmas* reincarnate in heavens as devas. Although their life span is quite long, after their merit *karmas* are exhausted, they once again have to reincarnate back into the realms of humans, animals or hells depending on their karmas. As these devas themselves are not liberated, they have attachments and passions and hence not worthy of worship.

Ācārya Hemachandra decries the worship of such devas:

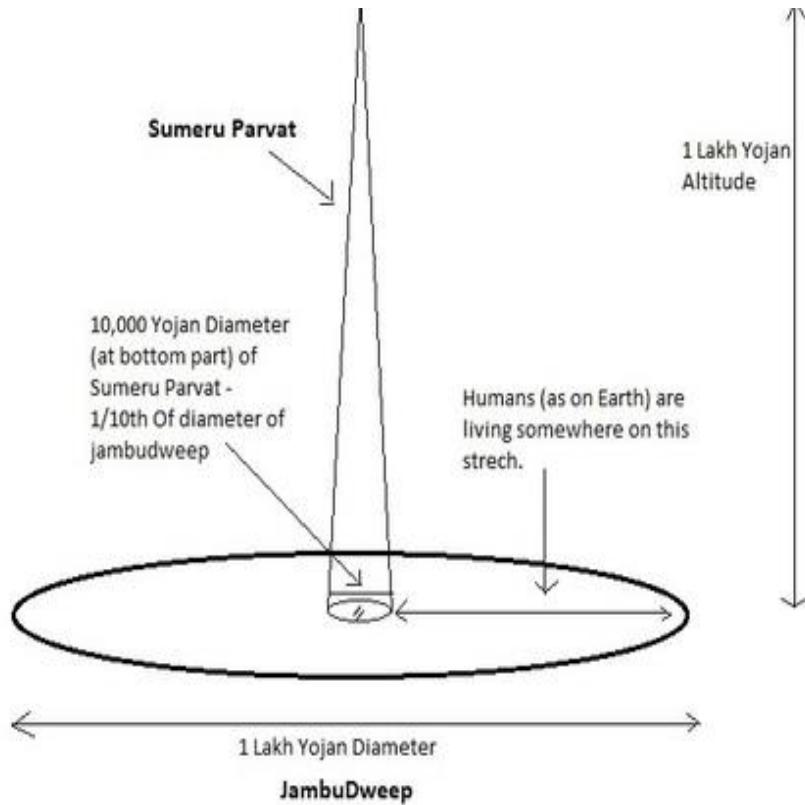
These heavenly beings (devas above) tainted with attachment and passion; having women and weapons by their side, favour some and disfavour some; Such heavenly beings (devas) should not be worshipped by those who desire emancipation.

Worship of such devas is considered as *mithyatva* or wrong belief leading to bondage of karmas.

Jain opposition to creationism

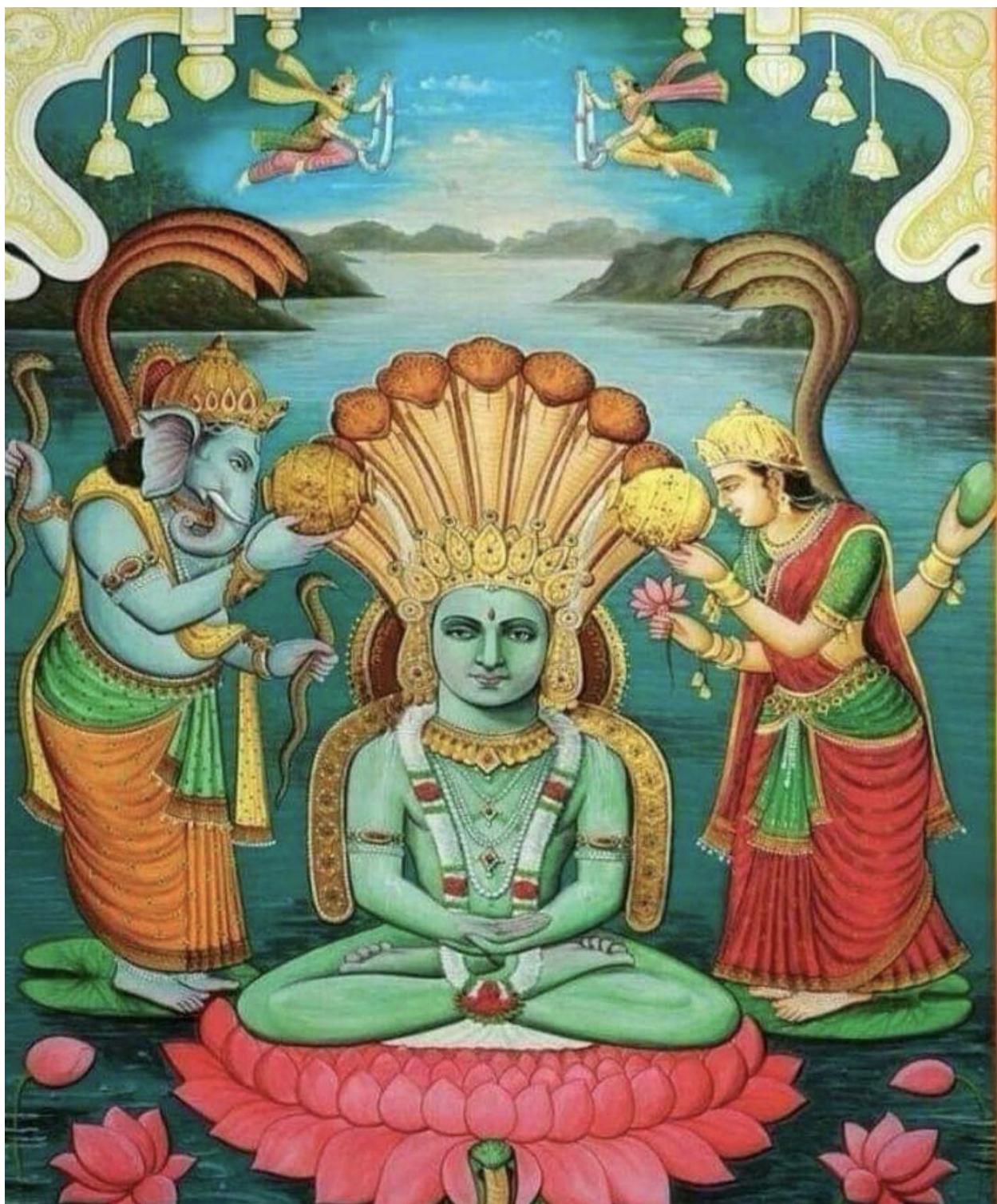
Jain scriptures reject God as the creator of the universe. Further, it asserts that no God is responsible or causal for actions in the life of any living organism. Ācārya Hemacandra in the 12th century put forth the Jain view of the universe in the *Yogaśāstra*:

This universe is not created nor sustained by anyone; It is self-sustaining, without any base or support



According to Jain doctrine, the universe and its constituents—soul, matter, space, time, and principles of motion—have always existed. Jainism does not support belief in a creator deity. All the constituents and actions are governed by universal natural laws. It is not possible to create matter out of nothing and hence the sum total of matter in the universe remains the same (similar

to law of conservation of mass). Jain text claims that the universe consists of *jīva* (life force or



Pic of Mahavir Swamy the 24 th Tirthankar from beginning of 1900

souls) and *ajiva* (lifeless objects). The soul of each living being is unique and uncreated and has existed during beginningless time.

The Jain theory of causation holds that a cause and its effect are always identical in nature and hence a conscious and immaterial entity like God cannot create a material entity like the universe. Furthermore, according to the Jain concept of divinity, any soul who destroys its *karmas* and desires achieves liberation (*nirvana*). A soul who destroys all its passions and desires has no desire to interfere in the working of the universe. Moral rewards and sufferings are not the work of a divine being, but a result of an innate moral order in the cosmos: a self-regulating mechanism whereby the individual reaps the fruits of his own actions through the workings of the *karmas*.

Through the ages, Jain philosophers have rejected and opposed the concept of creator and omnipotent God and this has resulted in Jainism being labeled as *nastika darsana* or atheist philosophy by the rival religious philosophies. The theme of non-creationism and absence of omnipotent God and divine grace runs strongly in all the philosophical dimensions of Jainism, including its cosmology, karma, moksa and its moral code of conduct. Jainism asserts a religious and virtuous life is possible without the idea of a creator god.

Besides scriptural authority, Jains also resorted to syllogism and deductive reasoning to refute the creationist theories. Various views on divinity and the universe held by the Vedics, samkhyas, mīmāṃsās, Buddhists and other schools of thought were analyzed, debated and repudiated by various Jain Ācāryas. However, the most eloquent refutation of this view is provided by Ācārya Jinasena in *Mahāpurāna*, which was quoted by Carl Sagan in his 1980 book *Cosmos*.

1. Some foolish men declare that creator made the world. The doctrine that the world was created is ill advised and should be rejected.
2. If God created the world, where was he before the creation? If you say he was transcendent then and needed no support, where is he now? How could God have made this world without any raw material? If you say that he made this first, and then the world, you are faced with an endless regression.
3. If you declare that this raw material arose naturally you fall into another fallacy, for the whole universe might thus have been its own creator, and have arisen quite naturally.

4. If God created the world by an act of his own will, without any raw material, then it is just his will and nothing else — and who will believe this silly nonsense?
5. If he is ever perfect and complete, how could the will to create have arisen in him? If, on the other hand, he is not perfect, he could no more create the universe than a potter could.
6. If he is form-less, action-less and all-embracing, how could he have created the world? Such a soul, devoid of all modality, would have no desire to create anything.
7. If he is perfect, he does not strive for the three aims of man, so what advantage would he gain by creating the universe?
8. If you say that he created to no purpose because it was his nature to do so, then God is pointless. If he created in some kind of sport, it was the sport of a foolish child, leading to trouble.
9. If he created because of the karma of embodied beings (acquired in a previous creation), then he is not the Almighty Lord, but subordinate to something else.
10. If out of love for living beings and need of them he made the world, why did he not make creation wholly blissful free from misfortune?
11. If he were transcendent he would not create, for he would be free: Nor if involved in transmigration, for then he would not be almighty. Thus the doctrine that the world was created by God makes no sense at all.
12. And God commits great sin in slaying the children whom he himself created. If you say that he slays only to destroy evil beings, why did he create such beings in the first place?
13. Good men should combat the believer in divine creation, maddened by an evil doctrine. Know that the world is uncreated, as time itself is, without beginning or end, and is based on the principles, life and rest. Uncreated and indestructible, it endures under the compulsion of its own nature.

Samsāra (Jainism)

Samsāra (transmigration) in Jain philosophy, refers to the worldly life characterized by continuous rebirths and reincarnations in various realms of existence. *Samsāra* is described as mundane existence, full of suffering and misery and hence is considered undesirable and worth renunciation. The *Samsāra* is without any beginning and the soul finds itself in bondage with its karma since the beginning-less time. *Moksha* is the only way to be liberated from *samsāra*.

Influx of karmas (*asrava*)

According to the Jain text, Tattvartha sutra:

(There are two kinds of influx, namely) that of persons with passions, which extends transmigration, and that of persons free from passions, which prevents or shortens it.

— *Tattvārthasūtra* (6-4-81)¹

Activities that lead to the influx of karmas (*asrava*) which extends transmigration are:^[2]

- Five senses
- Four passions (*kasāya*)
 - Anger
 - Ego
 - Deceit
 - Greed
- The non-observance of the five vows
- Non-observance of the twenty-five activities like Righteousness

Samsāra bhavanā

Jain texts prescribe meditation on twelve forms of reflection (*bhāvanā*) for those who wish to stop the above described *asrava*.^[3] One such reflection is *Samsāra bhavanā*.

It has been described in one of the Jain text, *Sarvārthasiddhi* as:

Transmigration is the attainment of another birth by the self owing to the ripening of karmas. The five kinds of whirling round have been described already. He, who wanders in the endless cycle of births and deaths, undergoing millions of afflictions in innumerable wombs and families, takes different relationships such as father, brother, son, grandson, etc, or mother, sister, wife, daughter and so on, being propelled by the mechanism of karmas. The master becomes servant and the servant master, just as an actor acts several parts on the stage. To be brief, sometimes one becomes one's own son. There is no end to the transformations undergone by the self owing to the influence of karmas. Thus to reflect on the nature of mundane existence is contemplation on worldly existence. He who contemplates thus is alarmed at the miseries of transmigration and becomes disgusted with worldly existence. And he who is disgusted with it endeavours to free himself from it.

Champat Rai Jain, a 20th-century Jain writer in his book *The Practical Dharma* wrote:

Endless is the cycle of transmigration; painful is every form of life; there is no happiness in any of the four conditions of existence; devas, human beings, animals and residents of hells are all involved in pain and misery of some kind or other; moksha alone is blissful and free from pain; the wise should, therefore, only aspire for moksha; all other conditions are temporary and painful."

Kāla is a word used in Sanskrit to mean "time". It is also the name of a deity, in which sense it is not always distinguishable from *kāla*, meaning "black". It is often used as one of the various names or forms of Yama. But in Jainism, Kāla (काल) refers to a class of *piśāca* deities according to both the Digambara and Śvetāmbara traditions of Jainism. The *piśācas* refer to a category of *vyantaras* gods which represents one of the four classes of celestial beings (*devas*). The deities such as Kālas are defined in ancient Jain cosmological texts such as the Samgrahaṇīratna in the Śvetāmbara tradition or the Tiloyapaṇṇati by Yativṛṣabha (5th century) in the Digambara tradition. Kāla participated in the war between Rāma and Rāvaṇa, on the side of the latter, as mentioned in Svayambhūdeva's Paumacariu (Padmacarita, Paumacariya or Rāmāyaṇapurāṇa) chapter 57ff. Svayambhū or Svayambhūdeva (8th or 9th century) was a Jain householder who probably lived in Karnataka. His work recounts the popular Rāma story as known from the older work Rāmāyaṇa (written by Vālmīki). Various chapters [mentioning Kāla] are dedicated to the humongous battle whose armies (known as *akṣauhiṇīs*) consisted of millions of soldiers, horses and elephants, etc.

What is the meaning of 'continuity /time' (*kāla*)? Duration of the existence of an entity is called time.

According to Tattvārthasūtra 1.8, "the categories and their details are understood in detail in terms of existence, number (enumeration), place or abode, extent of space touched (pervasion), continuity /time (*kāla*), interval of time, thought-activity, and reciprocal comparison". Kāla refers to one of the two Indras (lords) of the Piśāca class of "peripatetic celestial beings" (*vyantara*), itself a main division of *devas* (celestial beings) according to the 2nd-century Tattvārthasūtra 4.6. Kāla and Mahākāla are the two lords in the class 'goblin' peripatetic celestial beings.

According to the 2nd-century Tattvārthasūtra 5.21.—Now many types of time (*kāla*) are there? There are two types of time, namely transcendental and practical time. What are the

characteristics of the transcendental and practical types of time? The characteristic of transcendental time is *vartanā*. The characteristics of practical time are *parināma*, *kriyā*, *paratva* and *aparatva*. How many types of practical time are there? It is of three types namely past, present and future.

According to, “time (*kāla*) also is a substance (*dravya*)”. What is duration of the substance time (*kāla*)? It is of infinite period duration. Why is time also said to be substance? Time is called a substance because all the characteristics of a substance are found in it. What is the peculiar characteristic of time? Hour, minutes etc are the characteristics of practical time while its ability to support change /transformation of all other substances is the characteristic from transcendental viewpoint. What are the distinguishing and generic attributes of time? Ability to support change /transformation of all other substances is its distinguishing attribute while absence of consciousness, taste, touch etc are its generic attributes long with all the generic attributes of a substance.

Jainism is an Indian religion of Dharma whose doctrine revolves around harmlessness (*ahimsa*) towards every living being. The two major branches (Digambara and Svetambara) of Jainism stimulate self-control (or, *shramana*, ‘self-reliance’) and spiritual development through a path of peace for the soul to progress to the ultimate goal.

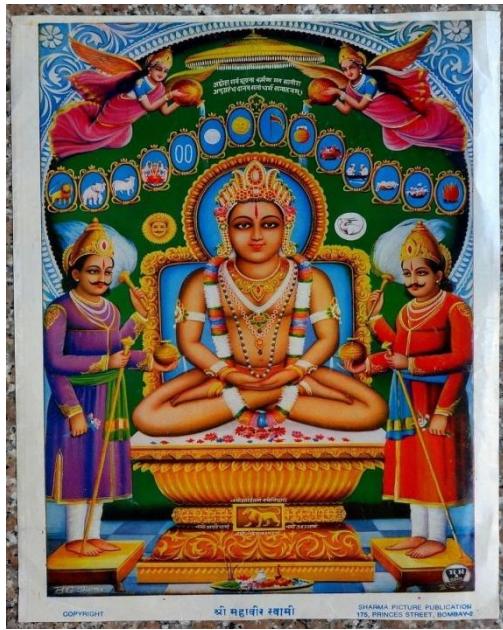
Etymology

Monier-Williams's widely used Sanskrit-English dictionary lists two distinct words with the form *kāla*.

- *kāla* 1 means "black, of a dark colour, dark-blue ..." and has a feminine form ending in *ī* – *kālī* – as mentioned in *Pāṇini* 4–1, 42.
- *kālā* 2 means "a fixed or right point of time, a space of time, time ... destiny, fate ... death" and has a feminine form (found at the end of compounds) ending in *ā*, as mentioned in the *ṛgveda Prātiśākhya*. As a traditional Hindu unit of time, one *kālā* corresponds to 144 seconds.

According to Monier-Williams, *kāla* 2 is from the verbal root *kal* "to calculate", while the root of *kāla* 1 is uncertain, though possibly the same.

As a deity



Head of Kala carved on top of Jabung temple niche, East Java, Indonesia.

As applied to gods and goddesses in works such as the *Devī Māhātmya* and the *Skanda Purāṇa*, *kāla* 1 and *kāla* 2 are not readily distinguishable. Thus Wendy Doniger, translating a conversation between *Śiva* and *Pārvatī* from the *Skanda Purāṇa*, says *Mahākāla* may mean " 'the Great Death' ... or 'the Great Black One' ". And *Swāmī Jagadīśvarānanda*, a Hindu translator of the *Devī Māhātmya*, renders the feminine compound *kāla-rātri* (where *rātri* means "night") as "dark night of periodic dissolution". As Time personified, destroying all things, Kala is a god of death sometimes identified with Yama.

In the epics and the Puranas

Kala appears as an impersonal deity within the Mahabharata, the Ramayana, and the Bhagavata Purana. In the Mahabharata, Krishna, one of the main characters, reveals his identity as Time personified. He states to Arjuna that both sides on the battlefield of the Kurukshetra War have already been annihilated. At the end of the epic, the entire Yadu dynasty (Krishna's family) is similarly annihilated. The story ends with Yudhishtira, the last of the Pandava brothers, entering Heaven in his human form, thereby closing the link. In Heaven, Yudi sees everyone within the story, both people whom he hated, and people whom he loved, and is happy to see them all. He then sees their transcendent cosmic forms, Krishna as Vishnu, Draupadi as uma, and realizes that

the participants in the play were merely gods in human form, engaging in pastimes and working out their karma. Yudi then abandons his bitterness and spends the rest of eternity in Heaven, it is a happy ending.

Kala appears in the Uttara Kanda of the Ramayana, as the messenger of Death (Yama). At the end of the story, Time, in the form of inevitability or necessity, informs Rama that his reign on Earth is now over. By a trick or dilemma, he forces the death of Lakshmana, and informs Rama that he must return to the realm of the gods. Lakshmana willingly passes away with Rama's blessing and Rama returns to Heaven.

Time appears in the Bhagavata Purana as the force that is responsible for the imperceptible and inevitable change in the entire creation. According to the Purana, all created things are illusory, and thereby subject to creation and annihilation, this imperceptible and inconceivable impermanence is said to be due to the march of Time. Similarly, Time is considered to be the unmanifest aspect of God that remains after the destruction of the entire world at the end of a lifespan of Brahma.

In the Chaitanya Bhagavata, a Gaudiya Vaishnavist text and biography of Chaitanya Mahaprabhu, it is said that the fire that emerges from the mouth of Sankarshana at the End of Time is the *Kālānala*, or "fire of Time".^[6] One of the names of Sankarshana is *kālāgni*, also "fire of Time".

The Vishnu Purana also states that Time (kala) is one of the four primary forms of Vishnu, the others being matter (Pradhana), visible substance (vyakta), and Spirit (Purusha).

In the Bhagavad Gita

At Bhagavad Gita 11.32, Krishna takes on the form of *kāla*, the destroyer, announcing to Arjuna that all the warriors on both sides will be killed, apart from the Pandavas:

कालोऽस्मि लोकक्षयकृत् प्रवृद्धो लोकान् समाहर्तुम् इह प्रवृत्तः ।

This verse means: "Time (kāla) I am, the great destroyer of the worlds, and I have come here to destroy all people". This phrase is famous for being quoted by J. Robert Oppenheimer as he reflected on the Manhattan Project's explosion of the first nuclear bomb in 1945.

In other cultures

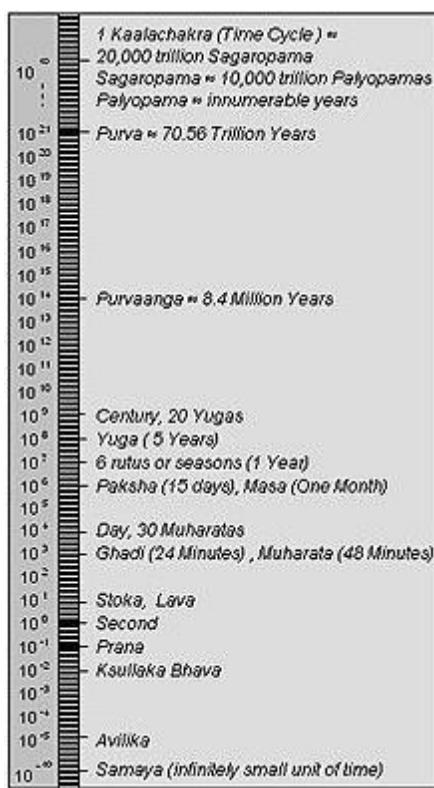
In Javanese mythology, Batara Kala is the god of destruction. It is a very huge mighty and powerful god depicted as giant, born of the sperm of Shiva, the kings of gods.

In Borobudur, the gate to the stairs is adorned with a giant head, making the gate look like the open mouth of the giant. Many other gates in Javanese traditional buildings have this kind of ornament. Perhaps the most detailed Kala Face in Java is on the south side of Candi Kalasan.

In Jainism, Kāla (Time) is infinite and is explained in two different ways:

- The measure of duration, known in the form of hours, days, like that.
- The cause of the continuity of function of things.

As a Substance



Logarithmic scale of time used in Jain texts.....kalachakras in Jainism

However Jainism recognizes a very small measurement of time known as *samaya* which is an infinitely small part of a second. There are cycles (*kalachakras*) in it. Each cycle having two eras of equal duration described as the *avasarpini* and the *utsarpini*.

Surya Siddhanta

Surya Siddhanta is a Hindu text on astronomy. Above is verse 1.1, which pays homage to Brahma.

The *Surya Siddhanta* is the name of a Sanskrit treatise in Indian astronomy. The text has been updated several times in the past and the earliest update was found to be made in 8th millennium BCE. Using computer simulation, a match for the *Surya Siddhanta* latitudinal data was obtained in the time frame of 7300-7800 BCE.^[2] The last update took place in the vicinity of 580 CE when Nakshatra data appears to have been updated by adding a fixed precessional increment to all longitudes. Narayanan (2011) showed that for determining the Sun's longitude, the pulsating Indian epicycle is far more accurate than the Greek eccentric-epicycle model and that the pulsating Indian epicycle for the Sun becomes progressively more accurate as one goes back in time. Peak accuracy, of about 1 minute of arc, is reached around 5200 BCE. This led him to the timing of 5000-5500BCE when the current values of the Sūrya-siddhānta's pulsating epicycle parameters for the Sun appear to have been set. As per the second verse of the chapter 1 of *Surya Siddhanta*, Maya Asura is the original author of the text. It has fourteen chapters.

The *Surya Siddhanta* describes rules to calculate the motions of various planets and the moon relative to various constellations, diameters of various planets, and calculates the orbits of various astronomical bodies. The text asserts, according to Markanday and Srivatsava, that the earth is of a spherical shape. It treats earth as stationary globe around which sun orbits, and makes no mention of Uranus, Neptune or Pluto. It calculates the earth's diameter to be 8,000 miles (modern: 7,928 miles), diameter of moon as 2,400 miles (actual ~2,160) and the distance between moon and earth to be 258,000 miles (actual ~238,000). The text is known for some of earliest known discussion of sexagesimal fractions and trigonometric functions.

The *Surya Siddhanta* is one of the several astronomy-related Hindu texts. It represents a functional system that made reasonably accurate predictions. The text was influential on the solar year computations of the luni-solar Hindu calendar.

Textual history

In a work called the *Pañca-siddhāntikā* composed in the sixth century by Varāhamihira, five astronomical treatises are named and summarised: *Paulīśa-siddhānta*, *Romaka-siddhānta*, *Vasiṣṭha-siddhānta*, *Sūrya-siddhānta*, and *Paitāmaha-siddhānta*. The surviving version of the text is dated to about the 6th-century BCE by Markandaya and Srivastava. Most scholars, however, had placed the text variously from the 4th-century to 5th-century CE. But this was the period when latest update to Surya Siddhanta was made with one of the earliest update being made in 8th millennium BCE.

According to John Bowman, another version of the text existed wherein it referenced sexagesimal fractions and trigonometric functions, but the text was a living document and revised through about the 10th-century. One of the evidence for the *Surya Siddhanta* being a living text is the work of Indian scholar Utpala, who cites and then quotes ten verses from a version of *Surya Siddhanta*, but these ten verses are not found in any surviving manuscripts of the text. According to Kim Plofker, large portions of the more ancient *Sūrya-siddhānta* was incorporated into the *Panca siddhāntika* text.^{[19][10]} Some scholars refer to *Panca siddhāntika* as the old *Surya Siddhanta*.

Vedic influence

The *Surya Siddhanta* is a text on astronomy and time keeping, an idea that appears much earlier as the field of Jyotisha (Vedanga) of the Vedic period. The field of Jyotisha deals with ascertaining time, particularly forecasting auspicious day and time for Vedic rituals.^[21] Max Muller, quoting passages by Garga and others, states that the ancient Vedic texts describe four measures of time – savana, solar, lunar and sidereal, as well as twenty seven constellations using *Taras* (stars). According to Pingree, the idea of twenty eight constellations and movement of astronomical bodies already appears in the Hindu text *Atharvaveda*.

Similarities with Greek astronomy

It is hypothesized that there were cultural contacts between the Indian and Greek astronomers via cultural contact with Hellenistic Greece, specifically regarding the work of Hipparchus (2nd-century BCE). There were some similarities between *Surya Siddhanta* and Greek astronomy in Hellenistic period. For example, *Surya Siddhanta* provides table of sines function which parallel

the Hipparchus table of chords, though the Indian calculations are more accurate and detailed. According to Alan Cromer, the knowledge share with Greeks may have occurred by about 100 BCE.

Astronomical calculations: Estimated time per sidereal revolution.

Planet	<i>Surya Siddhanta</i>	Ptolemy	20th-century
Mangala (Mars)	686 days, 23 hours, 56 mins, 23.5 secs	686 days, 23 hours, 31 mins, 56.1 secs	686 days, 23 hours, 30 mins, 41.4 secs
Budha (Mercury)	87 days, 23 hours, 16 mins, 22.3 secs	87 days, 23 hours, 16 mins, 42.9 secs	87 days, 23 hours, 15 mins, 43.9 secs
Brhaspati (Jupiter)	4,332 days, 7 hours, 41 mins, 44.4 secs	4,332 days, 18 hours, 9 mins, 10.5 secs	4,332 days, 14 hours, 2 mins, 8.6 secs
Shukra (Venus)	224 days, 16 hours, 45 mins, 56.2 secs	224 days, 16 hours, 51 mins, 56.8 secs	224 days, 16 hours, 49 mins, 8.0 secs
Shani (Saturn)	10,765 days, 18 hours, 33 mins, 13.6 secs	10,758 days, 17 hours, 48 mins, 14.9 secs	10,759 days, 5 hours, 16 mins, 32.2 secs

The influence of Greek ideas on early medieval era Indian astronomical theories, particularly zodiac symbols (astrology), is broadly accepted by scholars. According to Jayant Narlikar, the Vedic literature lacks astrology, the idea of nine planets and any theory that stars or constellation may affect an individual's destiny. One of the manuscripts of the *Surya Siddhanta* mentions deva Surya telling asura Maya to go to Rome with this knowledge I give you in the form of Yavana (Greek), states Narlikar. The astrology field likely developed in the centuries after the arrival of Greek astrology with Alexander the Great, their zodiac signs being nearly identical.

According to Pingree, the 2nd-century CE cave inscriptions of Nasik mention sun, moon and five planets in the same order as found in Babylon, but "there is no hint, however, that the Indian had learned a method of computing planetary positions in this period".^[30] In the 2nd-century CE, a scholar named Yavanesvara translated a Greek astrological text, and another unknown individual translated a second Greek text into Sanskrit. Thereafter started the diffusion of Greek and Babylonian ideas on astronomy and astrology into India, states Pingree.^[30] The other evidence of European influential on the Indian thought is *Romaka Siddhanta*, a title of one of the Siddhanta texts contemporary to *Surya Siddhanta*, a name that betrays its origin and probably was derived

from a translation of a European text by Indian scholars in Ujjain, then the capital of an influential central Indian large kingdom.

According to John Roche – a professor of Mathematics with publications on the history of measurement, the astronomical and mathematical methods developed by Greeks related arcs to chords of spherical trigonometry. The Indian mathematical astronomers, in their texts such as *Surya Siddhanta* developed other linear measures of angles, made their calculations differently, "introduced the versine, which is the difference between the radius and cosine, and discovered various trigonometrical identities. For instance, states Roche, "where the Greeks had adopted 60 relative units for the radius, and 360 for circumference", the Indians chose 3,438 units and 60×360 for the circumference thereby calculating the "ratio of circumference to diameter [pi, π] of about 3.1414.

The tradition of Hellenistic astronomy ended in the West after Late Antiquity. According to Cromer, the *Surya Siddhanta* and other Indian texts reflect the primitive state of Greek science, nevertheless played an important part in the history of science, through its translation in Arabic and stimulating the Arabic sciences. According to a study by Dennis Duke that compares Greek models with Indian models based on the oldest Indian manuscripts such as the *Surya Siddhanta* with fully described models, the Greek influence on Indian astronomy is strongly likely to be pre-Ptolemaic.

The *Surya Siddhanta* was one of the two books in Sanskrit translated into Arabic in the later half of the eighth century during the reign of Abbasid caliph Al-Mansur. According to Muzaffar Iqbal, this translation and that of Aryabhatta was of considerable influence on geographic, astronomy and related Islamic scholarship.

Contents

The contents of the *Surya Siddhanta* is written in classical Indian poetry tradition, where complex ideas are expressed lyrically with a rhyming meter in the form of a terse *shloka*. This method of expressing and sharing knowledge made it easier to remember, recall, transmit and preserve knowledge. However, this method also meant secondary rules of interpretation, because numbers don't have rhyming synonyms. The creative approach adopted in the *Surya Siddhanta*

was to use symbolic language with double meanings. For example, instead of one, the text uses a word that means moon because there is one moon. To the skilled reader, the word moon means the number one. The entire table of trigonometric functions, sine tables, steps to calculate complex orbits, predict eclipses and keep time are thus provided by the text in a poetic form. This cryptic approach offers greater flexibility for poetic construction.

The *Surya Siddhanta* thus consists of cryptic rules in Sanskrit verse. It is a compendium of astronomy that is easier to remember, transmit and use as reference or aid for the experienced, but does not aim to offer commentary, explanation or proof. The text has 14 chapters and 500 shlokas. It is one of the eighteen astronomical siddhanta (treatises), but thirteen of the eighteen are believed to be lost to history. The *Surya Siddhanta* text has survived since the ancient times, has been the best known and the most referred astronomical text in the Indian tradition.

The fourteen chapters of the *Surya Siddhanta* are as follows, per the much cited Burgess translation.

Chapters of *Surya Siddhanta*

Chapter #	Title	
1	Of the Mean Motions of the Planets	[37]
2	On the True Places of the Planets	[38]
3	Of Direction, Place and Time	[39]
4	Of Eclipses, and Especially of Lunar Eclipses	[40]
5	Of Parallax in a Solar Eclipse	[41]
6	The Projection of Eclipses	[42]
7	Of Planetary Conjunctions	[43]
8	Of the Asterisms	[44]
9	Of Heliacal (Sun) Risings and Settings	[45]
10	The Moon's Risings and Settings, Her Cusps	[46]
11	On Certain Malignant Aspects of the Sun and Moon	[47]

- 12 Cosmogony, Geography, and Dimensions of the Creation [48]
- 13 Of the Armillary Sphere and other Instruments
- 14 Of the Different Modes of Reckoning Time

The methods for computing time using the shadow cast by a gnomon are discussed in both Chapters 3 and 13.

North pole star and South pole star

One of the most interesting observation made in *Surya Siddhanta* is the observation of two pole stars, one each at north and south celestial pole. *Surya Siddhanta* chapter 12 verse 42 description is as following:

मेरोरुभयतो मध्ये ध्रुवतारे नभःस्थिते।
निरक्षदेशसंस्थानामुभये क्षितिजाश्रिये॥१२:४३॥

This translates as "There are two pole stars, one each, near North celestial pole and South celestial pole. From equatorial regions, these stars are seen along the horizon". Currently our North Pole star is Polaris. It is subject to investigation to find out when this astronomical phenomenon occurred in the past to date the addition of this particular update to *Surya Siddhanta*.

Calculation of Earth's Obliquity

In *Surya Siddhanta* chapter 2 and verse 28, it calculated the obliquity of the Earth's axis. The verse says "*The sine of greatest declination(obliquity) is 1397....*", which means that R-sine is 1397 where R is 3438. To obtain the obliquity in the unit of degree, we have to take the inverse of Sine of the ratio (1397/3438), which gives us 23.975182 degrees and this tilt indicates a period of 3000 BCE. It can be noted that this update was made during 3000 BCE to the *Surya Siddhanta*.

Planets and their characteristics

Earth is a sphere

Thus everywhere on [the surface of] the terrestrial globe,
people suppose their own place higher [than that of others],
yet this globe is in space where there is no above nor below.

—*Surya Siddhanta*, XII.53

Translator: Scott L. Montgomery, Alok Kumar

The text treats earth as a stationary globe around which sun, moon and five planets orbit. It makes no mention of Uranus, Neptune and Pluto. It presents mathematical formulae to calculate the orbits, diameters, predict their future locations and cautions that the minor corrections are necessary over time to the formulae for the various astronomical bodies. However, unlike modern heliocentric model for the solar system, the *Surya Siddhanta* relies on a geocentric point of view.

The text describes some of its formulae with the use of very large numbers for *divya yuga*, stating that at the end of this *yuga* earth and all astronomical bodies return to the same starting point and the cycle of existence repeats again. These very large numbers based on *divya-yuga*, when divided and converted into decimal numbers for each planet give reasonably accurate sidereal periods when compared to modern era western calculations.^[56] For example, the *Surya Siddhanta* states that the sidereal period of moon is 27.322 which compares to 27.32166 in modern calculations. For Mercury it states the period to be 87.97 (modern W: 87.969), Venus 224.7 (W: 224.701), Mars as 687 (W: 686.98), Jupiter as 4,332.3 (W: 4,332.587) and Saturn to be 10,765.77 days (W: 10,759.202).

Calendar

The solar part of the luni-solar Hindu calendar is based on the *Surya Siddhanta*. The various old and new versions of *Surya Siddhanta* manuscripts yield the same solar calendar. According to J. Gordon Melton, both the Hindu and Buddhist calendars in use in South and Southeast Asia are rooted in this text, but the regional calendars adapted and modified them over time.

The *Surya Siddhanta* calculates the solar year to be 365 days 6 hours 12 minutes and 36.56 seconds. On average, according to the text, the lunar month equals 27 days 7 hours 39 minutes 12.63 seconds. It states that the lunar month varies over time, and this needs to be factored in for accurate time keeping.

According to Whitney, the *Surya Siddhanta* calculations were tolerably accurate and achieved predictive usefulness. In Chapter 1 of *Surya Siddhanta*, states Whitney, "the Hindu year is too long by nearly three minutes and a half; but the moon's revolution is right within a second; those of Mercury, Venus and Mars within a few minutes; that of Jupiter within six or seven hours; that of Saturn within six days and a half".

According to Jains, the Universe is made up of six simple and eternal substances called *dravya* which are broadly categorized under *Jiva* (Living Substances) and *Ajiva* (Non Living Substances) as follows:

Jīva (Living Substances)

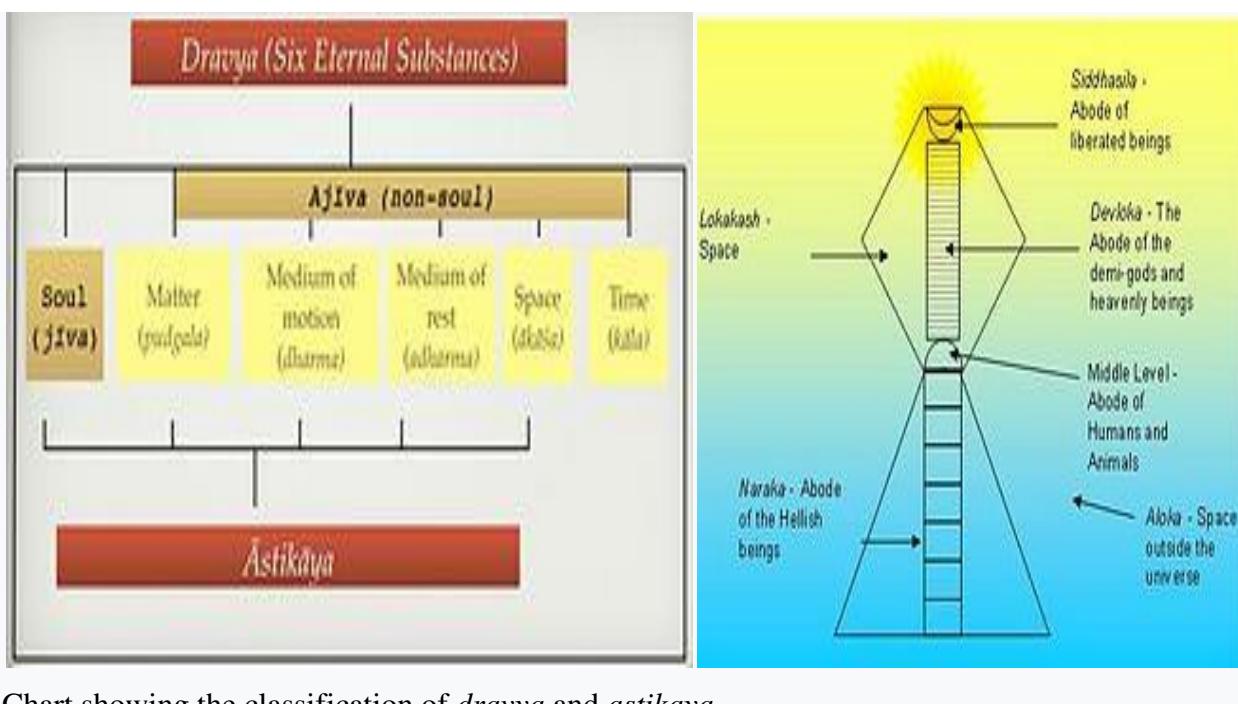


Chart showing the classification of *dravya* and *astikaya*

- *Jīva* i.e. Souls – *Jīva* exists as a reality, having a separate existence from the body that houses it. It is characterised by *chetana* (consciousness) and *upayoga* (knowledge and perception). Though the soul experiences both birth and death, it is neither really destroyed nor created. Decay and origin refer respectively to the disappearing of one state of soul and appearing of another state, these being merely the modes of the soul. Jiva are classified on bases of sense, so there are of 5 types: 1) with one sense (sparshendriya) 2) 2 senses (1st included and

raasendriya) 3) 3 senses (1st 2 included and dharnendriya) 4) 4 senses (1st 3 included and chkshuendriya) 5) 5 senses (1st 4 included and shrotendriya)

Ajīva (Non-Living Substances)

- *Pudgala* (Matter) – Matter is classified as solid, liquid, gaseous, energy, fine Karmic materials and extra-fine matter i.e. ultimate particles. *Paramāṇu* or ultimate particle is the basic building block of all matter. The *Paramāṇu* and *Pudgala* are permanent and indestructible. Matter combines and changes its modes but its basic qualities remain the same. According to Jainism, it cannot be created, nor destroyed.
- *Dharmastikaay or Dharma-dravya* (Principle of Motion) and *Adharmastikaay or Adharma-dravya* (Principle of Rest) – *Dharmastikāya* and *Adharmastikāya* are distinctly peculiar to Jaina system of thought depicting the principle of Motion and Rest. They are said to pervade the entire universe. *Dharmastikaay* and *Adharmastikaay* are by itself not motion or rest but mediate motion and rest in other bodies. Without *Dharmastikāya* motion is not possible and without *Adharmastikāya* rest is not possible in the universe.
- *Ākāśa* (Space) – Space is a substance that accommodates the living souls, the matter, the principle of motion, the principle of rest and time. It is all-pervading, infinite and made of infinite space-points.
- *Kāla* (Time) – *Kāla* is an eternal substance according to Jainism and all activities, changes or modifications can be achieved only through the progress of time. According to the Jain text, *Dravyasamgraha*:

Conventional time (*vyavahāra kāla*) is perceived by the senses through the transformations and modifications of substances. Real time (*niścaya kāla*), however, is the cause of imperceptible, minute changes (called *vartanā*) that go on incessantly in all substances.

—*Dravyasamgraha* (21)

Structure of the Universe: The Jain doctrine postulates an eternal and ever-existing world which works on universal natural laws. The existence of a creator deity is overwhelmingly opposed in the Jain doctrine. *Mahāpurāṇa*, a Jain text authored by *Ācārya Jinasena* is famous for this quote:

Some foolish men declare that a creator made the world. The doctrine that the world was created is ill advised and should be rejected. If God created the world, where was he before the creation?

If you say he was transcendent then and needed no support, where is he now? How could God have made this world without any raw material? If you say that he made this first, and then the world, you are faced with an endless regression.

According to Jains, the universe has a firm and an unalterable shape, which is measured in the Jain texts by means of a unit called *Rajlok*, which is supposed to be very large. The Digambara sect of Jainism postulates that the universe is fourteen *Rajloks* high and extends seven *Rajloks* from north to south. Its breadth is seven *Rajloks* long at the bottom and decreases gradually towards the middle, where it is one *Rajlok long*. The width then increases gradually until it is five *Rajloks* long and again decreases until it is one *Rajlok long*. The apex of the universe is one *Rajlok long*, one *Rajlok wide* and eight *Rajloks* high. The total space of the world is thus 343 cubic *Rajloks*. The Svetambara view differs slightly and postulates that there is a constant increase and decrease in the breadth, and the space is 239 cubic *Rajlok*. Apart from the apex, which is the abode of liberated beings, the universe is divided into three parts. The world is surrounded by three atmospheres: dense-water, dense-wind and thin-wind. It is then surrounded by an infinitely large non-world which is completely empty.

The whole world is said to be filled with living beings. In all three parts, there is the existence of very small living beings called *nigoda*. *Nigoda* are of two types: *nitya-nigoda* and *Itara-nigoda*. *Nitya-nigoda* are those which will reincarnate as *nigoda* throughout eternity, whereas *Itara-nigoda* will be reborn as other beings. The mobile region of universe (Trasnaadi) is one *Rajlok* wide, one *Rajlok* broad and fourteen *Rajloks* high. Within this region, there are animals and plants everywhere, whereas Human beings are restricted to 2 continents of the middle world. The beings inhabiting the lower world are called *Narak* (Hellish beings). The *Deva* (roughly demi-gods) live in the whole of the top and middle worlds, and top three realms of the lower world. Living beings are divided in fourteen classes (Jivasthana) : Fine beings with one sense, crude beings with one sense, beings with two senses, beings with three senses, beings with four senses, beings with five senses and no mind, and beings with five senses and a mind. These can be under-developed or developed, a total of 14. Human beings can get any form of existence, and are the only ones which can attain salvation.

JAIN TEMPLE KHEKRA (BAKHAT)

The Quest
of India

Must watch this beautiful place.
The peoples are also good in this temple.

Three lokas



Fourteen *Rajlok* or Triloka. Shape of Universe as per Jain cosmology in form of a cosmic man. Miniature from 17th century, *Samgrahaṇīratna* by Śrīcandra, in Prakrit with a Gujarati commentary. Jain Śvetāmbara cosmological text with commentary and illustrations.

The early Jains contemplated the nature of the earth and universe. They developed a detailed hypothesis on the various aspects of astronomy and cosmology. According to the Jain texts, the universe is divided into 3 parts.

- *Urdhva Loka* – the realms of the gods or heavens
- *Madhya Loka* – the realms of the humans, animals and plants
- *Adho Loka* – the realms of the hellish beings or the infernal regions

The following Upanga āgamas describe the Jain cosmology and geography in a great detail:

1. *Sūryaprajñapti* – Treatise on Sun
2. *Jambūdvīpaprajñapti* – Treatise on the island of Roseapple tree; it contains a description of Jambūdvī and life biographies of *Rṣabha* and King Bharata
3. *Candraprajñapti* – Treatise on moon

Additionally, the following texts describe the Jain cosmology and related topics in detail:

1. *Trilokasāra* – Essence of the three worlds (heavens, middle level, hells)
2. *Trilokaprajñapti* – Treatise on the three worlds
3. *Trilokadipikā* – Illumination of the three worlds
4. *Tattvārthasūtra* – Description on nature of realities
5. *Kṣetrasamasa* – Summary of Jain geography
6. *Bruhatsamgrahni* – Treatise on Jain cosmology and geography

Urdhva Loka, the upper world

Upper World (Udharva loka) is divided into different abodes and are the realms of the heavenly beings (demi-gods) who are non-liberated souls.

Upper World is divided into sixteen Devalokas, nine Graiveyaka, nine Anudish and five Anuttar abodes. Sixteen Devaloka abodes are Saudharma, Aishana, Sanatkumara, Mahendra, Brahma, Brahmottara, Lantava, Kapishta, Shukra, Mahashukra, Shatara, Sahasrara, Anata, Pranata, Arana and Achyuta. Nine Graiveyak abodes are Sudarshan, Amogh, Suprabuddha, Yashodhar, Subhadra, Suvishal, Sumanas, Saumanas and Pritikar. Nine Anudish are Aditya, Archi, Archimalini, Vair, Vairochan, Saum, Saumrup, Ark and Sphatik. Five Anuttar are Vijaya, Vaijayanta, Jayanta, Aparajita and Sarvarthasiddhi.

The sixteen heavens in Devalokas are also called Kalpas and the rest are called Kalpatit. Those living in Kalpatit are called Ahamindra and are equal in grandeur. There is increase with regard to the lifetime, influence of power, happiness, lummation of body, purity in thought-colouration, capacity of the senses and range of clairvoyance in the Heavenly beings residing in the higher abodes. But there is decrease with regard to motion, stature, attachment and pride. The higher groups, dwelling in 9 Greveyak and 5 Anutar Viman. They are independent and dwelling in their own vehicles. The anuttara souls attain liberation within one or two lifetimes. The lower groups, organized like earthly kingdoms—rulers (Indra), counselors, guards, queens, followers, armies etc.

Above the Anutar vimans, at the apex of the universe is the realm of the liberated souls, the perfected omniscient and blissful beings, who are venerated by the Jains.

Madhya Loka, the middle world



map of Jambudvipa - Jain Cosmology/Early 19th-century painting depicting map of 2 1/2 continents

Structure of Universe according to the Jain scriptures.

Depiction of Mount Meru at Jambudweep, Hastinapur

Madhya Loka consists of 900 yojans above and 900 yojans below earth surface. It is inhabited by:^[7]

1. *Jyotishka devas* (luminous gods) – 790 to 900 yojans above earth
2. Humans,^[8] Tiryanch (Animals, birds, plants) on the surface
3. *Vyantar devas* (Intermediary gods) – 100 yojan below the ground level

Madhyaloka consists of many continent-islands surrounded by oceans, first eight whose names are:

Continent/ Island	Ocean
<i>Jambūdvīpa</i>	<i>Lavanoda (Salt – ocean)</i>
<i>Ghatki Khand</i>	<i>Kaloda (Black sea)</i>
<i>Puskarvardvīpa</i>	<i>Puskaroda (Lotus Ocean)</i>
<i>Varunvardvīpa</i>	<i>Varunoda (Varun Ocean)</i>
<i>Kshirvardvīpa</i>	<i>Kshiroda (Ocean of milk)</i>
<i>Ghrutvardvīpa</i>	<i>Ghrutoda (Butter milk ocean)</i>
<i>Ikshuvardvīpa</i>	<i>Iksuvaroda (Sugar Ocean)</i>
<i>Nandishwardvīpa</i>	<i>Nandishwaroda</i>

Mount Meru (also *Sumeru*) is at the centre of the world surrounded by *Jambūdvīpa*,^[8] in form of a circle forming a diameter of 100,000 yojans. There are two sets of sun, moon and stars revolving around Mount Meru; while one set works, the other set rests behind the Mount Meru.



Work of Art showing maps and diagrams as per Jain Cosmography from 17th century CE
Manuscript of 12th century Jain text *Sankhitta Sangheyana*

Jambūdvīpa continent has 6 mighty mountains, dividing the continent into 7 zones (Ksetra).
The names of these zones are:

1. Bharat Kshetra

2. Mahavideh Kshetra
3. Airavat Kshetra
4. Ramyak Kshetra
5. Hiranya vant Kshetra
6. Hemvant Kshetra
7. Hari Varsh Kshetra

The three zones i.e. Bharat Kshetra, Mahavideh Kshetra and Airavat Kshetra are also known as Karma bhoomi because practice of austerities and liberation is possible and the Tirthankaras preach the Jain doctrine.^[12] The other four zones, Ramyak, Hairanyvat Kshetra, Haimava Kshetra and Hari Kshetra are known as akarmabhoomi or bhogbhumi as humans live a sinless life of pleasure and no religion or liberation is possible.

Nandishvara Dvipa is not the edge of cosmos, but it is beyond the reach of humans. Humans can reside only on *Jambudvipa*, *Dhatatikhanda Dvipa*, and the inner half of *Pushkara Dvipa*.

Adho Loka, the lower world



17th century cloth painting depicting seven levels of Jain hell and various tortures suffered in them. Left panel depicts the demi-god and his animal vehicle presiding over the each hell.

The lower world consists of seven hells, which are inhabited by Bhavanpati demigods and the hellish beings. Hellish beings reside in the following hells:

1. Ratna prabha-dharma.
2. Sharkara prabha-vansha.
3. Valuka prabha-megha.
4. Pank prabha-anjana.
5. Dhum prabha-arista.
6. Tamah prabha-maghavi.
7. Mahatamah prabha-maadhavi

According to Jainism, time is beginningless and eternal. The *Kālacakra*, the cosmic wheel of time, rotates ceaselessly. The wheel of time is divided into two half-rotations, *Utsarpinī* or ascending time cycle and *Avasarpinī*, the descending time cycle, occurring continuously after each other. *Utsarpinī* is a period of progressive prosperity and happiness where the time spans and ages are at an increasing scale, while *Avsarpinī* is a period of increasing sorrow and immorality with decline in timespans of the epochs. Each of this half time cycle consisting of innumerable period of time (measured in *sagaropama* and *palyopama* years) is further sub-divided into six *aras* or epochs of unequal periods. Currently, the time cycle is in *avasarpinī* or descending phase with the following epochs.

Name of the Ara	Degree of happiness	Duration of Ara	Maximum height of people	Maximum lifespan of people
<i>Suṣama-suṣamā</i>	Utmost happiness and no sorrow	400 trillion <i>sāgaropamas</i>	Six miles tall	Three Palyopam years
<i>Suṣamā</i>	Moderate happiness and no sorrow	300 trillion <i>sāgaropamas</i>	Four miles tall	Two Palyopam Years
<i>Suṣama-</i>	Happiness with	200 trillion	Two miles tall	One Palyopam

<i>duḥsamā</i>	very little sorrow	<i>sāgaropamas</i>		Years
<i>Duḥsama-suṣamā</i>	Happiness with little sorrow	<i>100 trillion sāgaropamas</i>	1500 meters	84 Lakh Purva
<i>Duḥsamā</i>	Sorrow with very little happiness	21,000 years	7 hatha	120 years
<i>Duḥsama-duḥsamā</i>	Extreme sorrow and misery	21,000 years	1 hatha	20 years

In *utsarpiṇī* the order of the eras is reversed. Starting from *duṣamā-duṣamā*, it ends with *suṣamā-suṣamā* and thus this never ending cycle continues.^[18] Each of these aras progress into the next phase seamlessly without any apocalyptic consequences. The increase or decrease in the happiness, life spans and length of people and general moral conduct of the society changes in a phased and graded manner as the time passes. No divine or supernatural beings are credited or responsible with these spontaneous temporal changes, either in a creative or overseeing role, rather human beings and creatures are born under the impulse of their own *karmas*.

śalākāpuruṣas, According to Jain texts, sixty-three illustrious beings, called *śalākāpuruṣas*, are born on this earth in every *Dukhama-sukhamā ara*. The Jain universal history is a compilation of the deeds of these illustrious persons. They comprise twenty-four *Tīrthaṅkaras*, twelve *chakravartins*, nine *balabhadra*, nine *narayana*, and nine *pratinarayana*.

A *chakravartī* is an emperor of the world and lord of the material realm. Though he possesses worldly power, he often finds his ambitions dwarfed by the vastness of the cosmos. Jain *puranas* give a list of twelve *chakravartins* (universal monarchs). They are golden in complexion. One of the *chakravartins* mentioned in Jain scriptures is Bharata Chakravartin. Jain texts like *Harivamsa Purana* and Hindu Texts like *Vishnu Purana* state that Indian subcontinent came to be known as *Bharata varsha* in his memory.

There are nine sets of *balabhadra*, *narayana*, and *pratinarayana*. The *balabhadra* and *narayana* are brothers. *Balabhadra* are nonviolent heroes, *narayana* are

violent heroes, and *pratinarayana* the villains. According to the legends, the *narayana* ultimately kill the *pratinarayana*. Of the nine *balabhadra*, eight attain liberation and the last goes to heaven. On death, the *narayana* go to hell because of their violent exploits, even if these were intended to uphold righteousness.

Jain cosmology divides the worldly cycle of time into two parts (*avasarpinī* and *utsarpinī*). According to Jain belief, in every half-cycle of time, twenty-four *tīrthāṅkaras* are born in the human realm to discover and teach the Jain doctrine appropriate for that era. The word *tīrthāṅkara* signifies the founder of a *tīrtha*, which means a fordable passage across a sea. The *tīrthāṅkaras* show the 'fordable path' across the sea of interminable births and deaths. Rishabhanatha is said to be the first *tīrthāṅkara* of the present half-cycle (*avasarpinī*). Mahāvīra (6th century BC) is revered as the twenty fourth *tīrthāṅkara* of *avasarpinī*. Jain texts state that Jainism has always existed and will always exist.

During each motion of the half-cycle of the wheel of time, 63 *Śalākāpuruṣa* or 63 illustrious men, consisting of the 24 *Tīrthāṅkaras* and their contemporaries regularly appear. The Jain universal or legendary history is basically a compilation of the deeds of these illustrious men. They are categorised as follows:

- 24 *Tīrthāṅkaras* – The 24 *Tīrthāṅkaras* or the supreme ford makers appear in succession to activate the true religion and establish the community of ascetics and laymen.
- 12 Chakravartins – The Chakravartīs are the universal monarchs who rule over the six continents.
- 9 *Balabhadras* who lead an ideal Jain life.e.g. Lord Rama^[36]
- 9 *Narayana* or *Vasudev* (heroes)
- 9 *Prati-Narayana* or *Prati-Vasudev* (anti-heroes) – They are anti-heroes who are ultimately killed by the *Narayana*.

Balabhadra and *Narayana* are half brothers who jointly rule over three continents.

Besides these a few other important classes of 106 persons are recognized:-

- 9 *Naradas*
- 11 *Rudras*
- 24 *Kamdevas*
- 24 Fathers of the Tirthankaras.
- 24 Mothers of the Tirthankaras.

- 14 *Kulakara* (patriarchs)

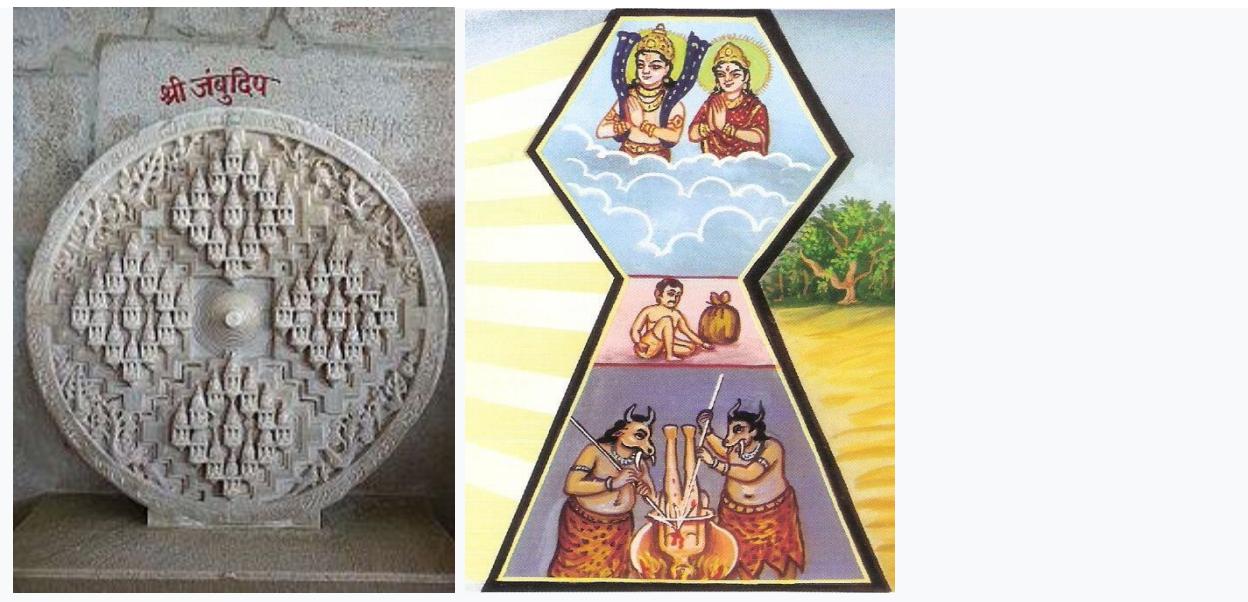


The Prakrit name *Jambudīpasi* (Sanskrit "Jambudvīpa") for "India" in the Sahasram Minor Rock Edict of Ashoka, circa 250 BCE (Brahmi script).

Jambudvīpa is the *dvīpa* ("island" or "continent") of the terrestrial world, as envisioned in the cosmologies of Hinduism, Buddhism, and Jainism, which is the realm where ordinary human beings live.

The word *Jambudvīpa* literally refers to "the land of Jambu trees" where *jambu* (also known as *jamun*) is the Indian Blackberry (*Syzygium cumini*) and *dvīpa* has two meanings "island" or "continent" and "planets" situated in the ocean of outer space.

"The planets are called *dvīpas*. Outer space is like an ocean of air. Just as there are islands in the watery ocean, these planets in the ocean of space are called *dvīpas*, or islands in outer space" (Chaitanya Caritamrita Madhya 20.218, Purport)



Map of Jambudvipa

According to Puranic cosmography, the world is divided into seven concentric island continents (*sapta-dvipa vasumati*) separated by the seven encircling oceans, each double the size of the preceding one (going out from within). The seven continents of the Puranas are stated as **Jambudvipa**, Plaksadvipa, Salmalidvipa, Kusadvipa, Krouncadvipa, Sakadvipa, and Pushkaradvipa. Seven intermediate oceans consist of salt-water, sugarcane juice, wine, ghee, yogurt, milk and water respectively. The mountain range called Lokaloka, meaning "world-no-world", stretches across this final sea, delineating the known world from the dark void.

Continent Jambudvipa (Indian Blackberry Island), also known as *Sudarshanadvipa*, forms the innermost concentric island in the above scheme. Its name is said to derive from a Jambu tree (another name for the Indian Blackberry). The fruits of the Jambu tree are said, in the *Viṣṇupurāṇa* (ch.2) to be as large as elephants and when they become rotten and fall upon the crest of the mountains, a river of juice is formed from their expressed juice. The river so formed is called Jambunadi (Jambu river) and flows through Jambudvipa, whose inhabitants drink its waters. Insular continent Jambudvipa is said to comprise nine *varshas* (zones) and eight significant *parvatas* (mountains).

Markandeya Purana portrays Jambudvipa as being depressed on its south and north and elevated and broad in the middle. The elevated region forms the varsha named *Ila-vrta* or *Meruvarsha*. At the center of *Ila-vrta* lies the golden Mount Meru, the king of mountains. On the summit of Mount Meru, is the vast city of Lord Brahma, known as *Brahmapuri*. Surrounding *Brahmapuri* are 8 cities - the one of Lord Indra and of seven other *Devatas*.

Markandeya Purana and Brahmanda Purana divide Jambudvipa into four vast regions shaped like four petals of a lotus with Mount Meru being located at the center like a pericarp. The city of *Brahmapuri* is said to be enclosed by a river, known as *Akash Ganga*. *Akash Ganga* is said to issue forth from the foot of Lord Vishnu and after washing the lunar region falls "through the skies" and after encircling the *Brahmapuri* "splits up into four mighty streams", which are said to flow in four opposite directions from the landscape of Mount Meru and irrigate the vast lands of Jambudvipa.

The common names of the dvīpas, having their varṣas (9 for Jambu-dvīpa, 7 for the other dvīpas) with a mountain and a river in each varṣa, is given in several Purāṇas.^[7] There is a distinct set of names provided, however, in other Purāṇas.^[8] The most detailed geography is that described in the *Vāyu Purāṇa*.

The Buddhist cosmology divides the *bhūmaṇḍala* (circle of the earth) into three separate levels: Kāmadhātu (Desire realm), Rūpadhātu (Form realm), and Ārūpyadhātu (Formless realm). In the Kāmadhātu is located Mount Sumeru which is said to be surrounded by four island-continents. "The southernmost island is called Jambudvīpa". The other three continents of Buddhist accounts around Sumeru are not accessible to humans from Jambudvīpa. Jambudvīpa is shaped like a triangle with a blunted point facing south, somewhat like the Indian subcontinent. In its center is a gigantic Jambu tree from which the continent takes its name, meaning "Jambu Island".

Jambudipa, one of the four Mahādīpas, or great continents, which are included in the Cakkavāla and are ruled by a Cakkavatti. They are grouped round MountSineru. In Jambudīpa is Himavā with its eighty-four thousand peaks, its lakes, mountain ranges, etc.

This continent derives its name from the Jambu-tree (also called Naga) which grows there, its trunk fifteen yojanas in girth, its outspreading branches fifty yojanas in length, its shade one hundred yojanas in extent and its height one hundred yojanas (Vin.i.30; SNA.ii.443; Vsm.i.205f; Sp.i.119, etc.) On account of this tree, Jambudīpa is also known as Jambusanda (SN.vs.552; SNA.i.121). The continent is ten thousand yojanas in extent; of these ten thousand, four thousand are covered by the ocean, three thousand by the Himālaya mountains, while three thousand are inhabited by men (SNA.ii.437; UdA.300).

Jambudvīpa is the region where the humans live and is the only place where a being may become enlightened by being born as a human being. It is in Jambudvīpa that one may receive the gift of Dharma and come to understand the Four Noble Truths, the Noble Eightfold Path and ultimately realize the liberation from the cycle of life and death. Another reference is from the Buddhist text Mahavamsa, where the emperor Ashoka's son Mahinda introduces himself to

the Sri Lankan king Devanampiyatissa as from Jambudvipa, referring to what is now the Indian subcontinent. This is Based In the *Kṣitigarbha Sūtra* in the Mahayana.

According to Jain cosmology, Jambūdvīpa is at the centre of Madhyaloka, or the middle part of the universe, where the humans reside. *Jambūdvīpaprajñapti* or the treatise on the island of Roseapple tree contains a description of Jambūdvīpa and life biographies of *Rśabha* and King Bharata. *Trilokasāra* (Essence of the three worlds), *Trilokaprajñapti* (Treatise on the three worlds), *Trilokadipikā* (Illumination of the three worlds) and *Kṣetrasamāsa* (Summary of Jain geography) are the other texts that provide the details of Jambūdvīpa and Jain cosmology. Madhyaloka consists of many continent-islands surrounded by oceans, first eight whose names are:

Continent/ Island	Ocean
<i>Jambūdvīpa</i>	<i>Lavanoda</i> (Salt - ocean)
<i>Dhatki Khand</i>	<i>Kaloda</i> (Black sea)
<i>Puskarvardvīpa</i>	<i>Puskaroda</i> (Lotus Ocean)
<i>Varunvardvīpa</i>	<i>Varunoda</i> (Varun Ocean)
<i>Kshirvardvīpa</i>	<i>Kshiroda</i> (Ocean of milk)
<i>Ghrutvardvīpa</i>	<i>Ghrutoda</i> (Ghee ocean)
<i>Ikshuvardvīpa</i>	<i>Iksuvaroda</i> (Ocean of Sugarcane Juice)
<i>Nandishwardvīpa</i>	<i>Nandishwaroda</i>

Mount Meru is at the centre of the world surrounded by Jambūdvīpa, in form of a circle forming a diameter of 100,000 yojanas.

Jambūdvīpa continent has 6 mountains, dividing the continent into 9 zones (Kshetra). The names of these zones are:

1. Bharat Kshetra
2. Mahavideha Kshetra
3. Airavat Kshetra

4. Ramyakwas
5. Hariwas
6. Hairanyvat Kshetra
7. Haimavat Kshetra
8. Devkuru
9. Uttarkuru

Architecture

Jambudweep Jain tirtha in Hastinapur, constructed under supervision of Gyanmati Mataji, is a depiction of *Jambudvipa* as per Jain cosmology. The term 'Jambudvipa' is used by Ashoka perhaps to represent his realm in 3rd century BC, same terminology is then repeated in subsequent inscriptions for instance mysorean inscription from the tenth century AD which also describes the region, presumably India, as 'Jambudvipa'.

The Kuntala country (which included the north-western parts of Mysore and the southern parts of the Bombay Presidency) was ruled by the nava-Nanda, Gupta-kula, Mauryya kings ; then the Rattas ruled it : after whom were the Chalukyas; then the Kalachuryya family; and after them the (Hoysala) Ballalas." Another, at Kubatur, expressly states that Chandra Gupta ruled the Naga-khanda in the south of the Bharata-kshetra of Jambu dvipa : this is the Nagaraka-handa Seventy of so many inscriptions, of which Bandanikke (Bandalike in Shimoga) seems to have been the chief town. And fuidher, a record to be noticed below says that the daughters of the Kadamba king were given in marriage to the Guptas.

— *Annual Report Of Mysore 1886 To 1903*

Dravya (Jainism)

According to Jains, the Universe is made up of six simple and eternal substances called *dravya* which are broadly categorized under *Jiva* (Living Substances) and *Ajiva* (Non Living Substances) as follows:

Jīva (Living Substances)

- *Jīva* i.e. Souls – *Jīva* exists as a reality, having a separate existence from the body that houses it. It is characterised by *chetana* (consciousness) and *upayoga* (knowledge and

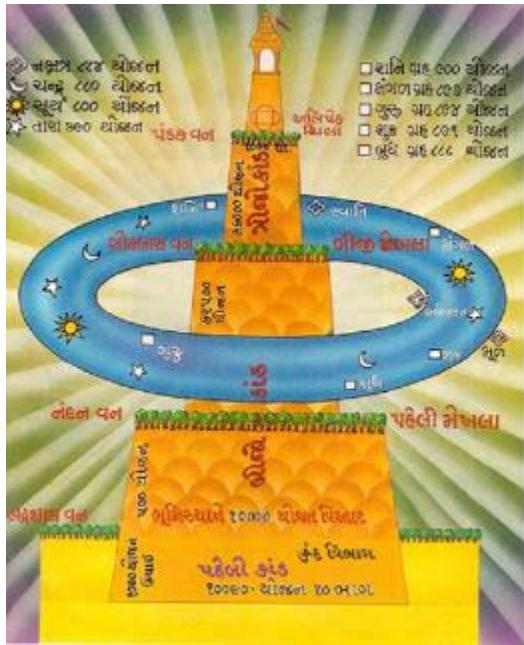
perception).^[3] Though the soul experiences both birth and death, it is neither really destroyed nor created. Decay and origin refer respectively to the disappearing of one state of soul and appearing of another state, these being merely the modes of the soul. Jiva are classified on bases of sense, so there are of 5 types: 1) with one sense (sparshendriya) 2) 2 senses (1st included and raasendriya) 3) 3 senses (1st 2 included and dharnendriya) 4) 4 senses (1st 3 included and chkshuendriya) 5) 5 senses (1st 4 included and shrotendriya) ^[4]

Ajīva (Non-Living Substances)

- *Pudgala* (Matter) – Matter is classified as solid, liquid, gaseous, energy, fine Karmic materials and extra-fine matter i.e. ultimate particles. *Paramāṇu* or ultimate particle is the basic building block of all matter. The *Paramāṇu* and *Pudgala* are permanent and indestructible. Matter combines and changes its modes but its basic qualities remain the same. According to Jainism, it cannot be created, nor destroyed.
- *Dharmastikaay* or *Dharma-dravya* (Principle of Motion) and *Adharmastikaay* or *Adharma-dravya* (Principle of Rest) – *Dharmastikāya* and *Adharmastikāya* are distinctly peculiar to Jaina system of thought depicting the principle of Motion and Rest. They are said to pervade the entire universe. *Dharmastikaay* and *Adharmastikaay* are by itself not motion or rest but mediate motion and rest in other bodies. Without *Dharmastikāya* motion is not possible and without *Adharmastikāya* rest is not possible in the universe.
- *Ākāśa* (Space) – Space is a substance that accommodates the living souls, the matter, the principle of motion, the principle of rest and time. It is all-pervading, infinite and made of infinite space-points.
- *Kāla* (Time) – *Kāla* is an eternal substance according to Jainism and all activities, changes or modifications can be achieved only through the progress of time. According to the Jain text, *Dravyasamgraha*:

Conventional time (*vyavahāra kāla*) is perceived by the senses through the transformations and modifications of substances. Real time (*niścaya kāla*), however, is the cause of imperceptible, minute changes (called *vartanā*) that go on incessantly in all substances.

— *Dravyasamgraha* (21)



Six Dravyas

According to Jainsim this universe is composed of six fundamental verities; the Jain word for the universe is "Loka" The co-existence of these six substances is called "Loka".

There are five Astikayas. (massed verities) among these six fundamental verities. Jiva, Padgala, Dharma, Adharma Akasa and Kala - these are the six fundamental verities. Except Kala, the five are Astikayas. These five Astikayas can be grouped under one name Ajiva.

The Jiva dravya has 563 divisions, while the Ajiva dravya has 560 divisions. Jiva and Ajiva are included in the nine tattvas and the six dravyas.

The universe is made of Jiva and Ajiva. There are only two tattvas in the univese : (1) Sentient (2) Non-sentient. Jiva is sentient, with a soul while Ajiva is non-sentient, without a soul.

There are detailed and lucid discussions on the nature of Jiva and Ajiva in Jain literature. Ajiva dravya plays a crucial role in the construction and management of the universe. A short discussion follows :

Ajivatattva is not an agent nor an enjoyer nor a sufferer and it has no soul sentience or Jiva. Like Jiva, the Ajiva tattva is beginningless, endless and eternal. There are two main types of Ajiva - (1) formless and (2) with a form. Dharma, Adharma, Akasa and Kala are formless, while Pudgala has a form.

Except Kala, the other five dravyas are called Astikayas. Astikaya means having a group of Pradeshas. The constituent units every fundamental verity is called a Pradesha. The Kaya (mass) of Pradeshas is Astikaya

"Astikaya is Pradesatmaka, i.e. occupies space; hence it is called an 'expanded entity'. Kala is not so called because it has astiva (existance) but not Kayatva (expansion in space)".

Dr. S.K. Belvelkar - Brahma - Sutrabhasya 2-2-33



Dravya (Jainism)

The words - Dharma and Adharma are used here in a technical, special sense. They are not used here in the traditional sense of good conduct and bad conduct. The peculiar meaning of these two words in Jain religion is an original contribution of Jainism to the world.

The famous scientist Newton was the first to accept the Principle of motion. A fruit falls down from a higher level. Words flow from a flute. There is some medium through which a substance passes. Scientists give the name 'ether' to this medium. But Bhagavan Mahavira said ago 2500 years ago that all moving psychical states are only the subtlest vibrations. All these become active through the help of 'dharma'.

We are able to move through dharmastikaya; birds can fly and fish can swim. Thus, that which helps motion is 'Dharma'. It is a mass of pradeshas; hence it is called dharmastikaya.

Dharma helps motion, while adharma helps inertia.

The support of Jiva or Ajiva, which remains steady is a tattva which helps inertia. It is called Adharmastikaya. It helps in keeping one steady.

Whatever is moving or steady in this world is due to these two astikayas. Only Jainism uses these two words - Dharma and Adharma, in this peculiar sense.



Akasastikaya

Akasa (space) means the place where Jiva and Ajiva are accommodated. It is formless and supportless. All these six dravyas are accommodated by it.

Akasastikaya is the receptacle of all motion and inertia, Kala and Pudgalas - directions and intermediate directions are its imaginary divisions. Pervasion is its property.

There are 2 types of Akasa. Lokakasa and Alokakasa. That area is called Lokakasa where Dharma and Adharma, the two helping entities in motion and inertia, reach; while infinite space, where there is no Jiva or Ajiva is called Alokakasa.



Pudgalastikaya

Only Jainism has discussed, in detail, the nature of Pudgala. The word 'physical element' is current, while Jainism calls it 'Pudgala'. The word Paramanu (atom) has become current nowadays in science and technology. There is a well-known theory of 'atomism'. Jainism has discussed, the parmanu for the first time. Pudgaladravya is divisible in small, big, minute and coarse pieces. Jiva, Dharma, Adharma, and Akasa are non-divisible. There are no conjuctions and disjuctions in them. Pudgala is not an impartite substance. It comes into existence, it is destroyed. Permanent and regular change is its nature.

The smallest and minutest form of a Pudgala is a Paramanu. The Padgala, which cannot be cut, pierced, grasped, burnt and divided is a Paramanu.

Eight types of touch, five types of taste, two types of smell, five types of colour - these twenty are the qualities of a Pudgala.

Four types of Pudgala :

- (1) Skandha - The impartite portion of a Paramanu
- (2) Desa - Imaginary portion of a skandha
- (3) Pradesa - an indivisible part, jointed with the skandha
- (4) Parmanu - the minutest part, separate from a skandha.

There are 8 types of a Parmanu.

When a parmanu is changed into a skandha, it has ten forms such as word, sunshine, shade, light etc.

Jain religion has, for the first time, called Shabda (word) a Pudgala and discussed it deeply and fully. It has for the first time said that a word moves quickly, pervades the world, and remains steady in the world. The concrete form of this thinking by Jainism is seen today in messages through telegrams, phones, the radio, the T.V. etc.



Kala (Time)



The word 'Time' explained in simple and easy way, is Kala, but this is only one type. There are 4 types of Kala.

- 1. Pramana Kala** - An object is measured through kala hence it is called pramana kala.
- 2. Yathayu nivrti kala** - life and death are relative. The various stages of life are therefore called yathayu nivrtti kala.
- 3. Marana kala** - The end of life is called marana kala.
- 4. Adda kala** - The kala connected with the motion of the sun and the moon is called Adda Kala.

Adda Kala is the most important division. The other three are its special forms. Adda Kala is used in practice and it is used in the human world. For example, day-night, past tense, present tense, future tense, etc.

The minutest part of kala is called 'Samaya'.

The calculation of time in Jainism is typical and distinct. It is as follows :

- * Indivisible kala - one samaya
- * Innumerable samayas - one avalika
- * 256 Availikas - one ksullaka dhava
- * 2223-1229/3773 avalikas - one breath
- * One breath - one prana
- * 7 prans - one lava
- * 38 1/2 lavas - one ghadi (24 minutes)
- * 77 lavas - one muhurta (48 minutes)
- * 30 muhurtas - one whole day
- * 15 days - one fortnight
- * 2 fortnights - one month
- * 2 months - one season
- * 3 seasons - one half of the year
- * 2 halves of the year (ayanas) - one year
- * 5 years - one yuga
- * 70 Krodakroda 56 lakh kroda years - one purva
- * Innumerable purvas - one palyopama
- * 10 krodakroda palyopamas - one sagaropama
- * 20 krodakroda sagaropamas - one kalacakra
- * Infinite number of kalacakras - one pudgala paravartana

The briefest form of all these varieties of kala - today, yesterday and tomorrow.

Literature - Read 'Navatattva,' 'Tattvayathasutra,' and 'Padarthasangraha,' etc.

Eternity: The Jain doctrine postulates an eternal and ever-existing world which works on universal natural laws. The existence of a creator deity is overwhelmingly opposed in the Jain doctrine. *Mahāpurāṇa*, a Jain text authored by Ācārya Jinasena is famous for this quote:

Some foolish men declare that a creator made the world. The doctrine that the world was created is ill advised and should be rejected. If God created the world, where was he before the creation? If you say he was transcendent then and needed no support, where is he now? How could God have made this world without any raw material? If you say that he made this first, and then the world, you are faced with an endless regression.

Shape: According to Jains, the universe has a firm and an unalterable shape, which is measured in the Jain texts by means of a unit called *Rajlok*, which is supposed to be very large. The Digambara sect of Jainism postulates that the universe is fourteen *Rajloks* high and extends seven *Rajloks* from north to south. Its breadth is seven *Rajloks* long at the bottom and decreases gradually towards the middle, where it is one *Rajlok long*. The width then increases gradually until it is five *Rajloks* long and again decreases until it is one *Rajlok long*. The apex of the universe is one *Rajlok long*, one *Rajlok wide* and eight *Rajloks* high. The total space of the world is thus 343 cubic *Rajloks*. The Svetambara view differs slightly and postulates that there is a constant increase and decrease in the breadth, and the space is 239 cubic *Rajlok*. Apart from the apex, which is the abode of liberated beings, the universe is divided into three parts. The world is surrounded by three atmospheres: dense-water, dense-wind and thin-wind. It is then surrounded by an infinitely large non-world which is completely empty.

The whole world is said to be filled with living beings. In all three parts, there is the existence of very small living beings called *nigoda*. *Nigoda* are of two types: *nitya-nigoda* and *Itara-nigoda*. *Nitya-nigoda* are those which will reincarnate as *nigoda* throughout eternity, whereas *Itara-nigoda* will be reborn as other beings. The mobile region of universe (Trasnaadi) is one *Rajlok* wide, one *Rajlok* broad and fourteen *Rajloks* high. Within this region, there are animals and plants everywhere, whereas Human beings are restricted to 2 continents of the middle world. The beings inhabiting the lower world are called *Narak* (Hellish beings). The *Deva* (roughly demi-gods) live in the whole of the top and middle worlds, and top three realms of the lower world. Living beings are divided in fourteen classes (Jivasthana) : Fine beings with one sense, crude beings with one sense, beings with two senses, beings with three senses, beings with four senses, beings with five senses and no mind, and beings with five senses and a mind. These can be under-developed or developed, a total of 14. Human beings can get any form of existence, and are the only ones which can attain salvation.

The term 'Tirthankara' is a portmanteau which is a combination of two words as under:

1. 'Tiratha' which means a 'Ford - i.e. the portion of a river or a stream which is shallow, and thus could be used to cross over to the other side.
2. 'kara' which means 'maker'.

So collectively, the word Tirtha-n-kara means the maker of a ford that helps the seekers crossover the ocean called Samsara and reach Nibana.

Thus, Tirthankara or the ford makers are the ones who having experienced ultimate knowledge (Keval-Gyan), creates a path (ford) following which humanity may crossover from the ocean called ‘samsara’.

Tirthankara’s significance can be further understood by the below salient features of the same:

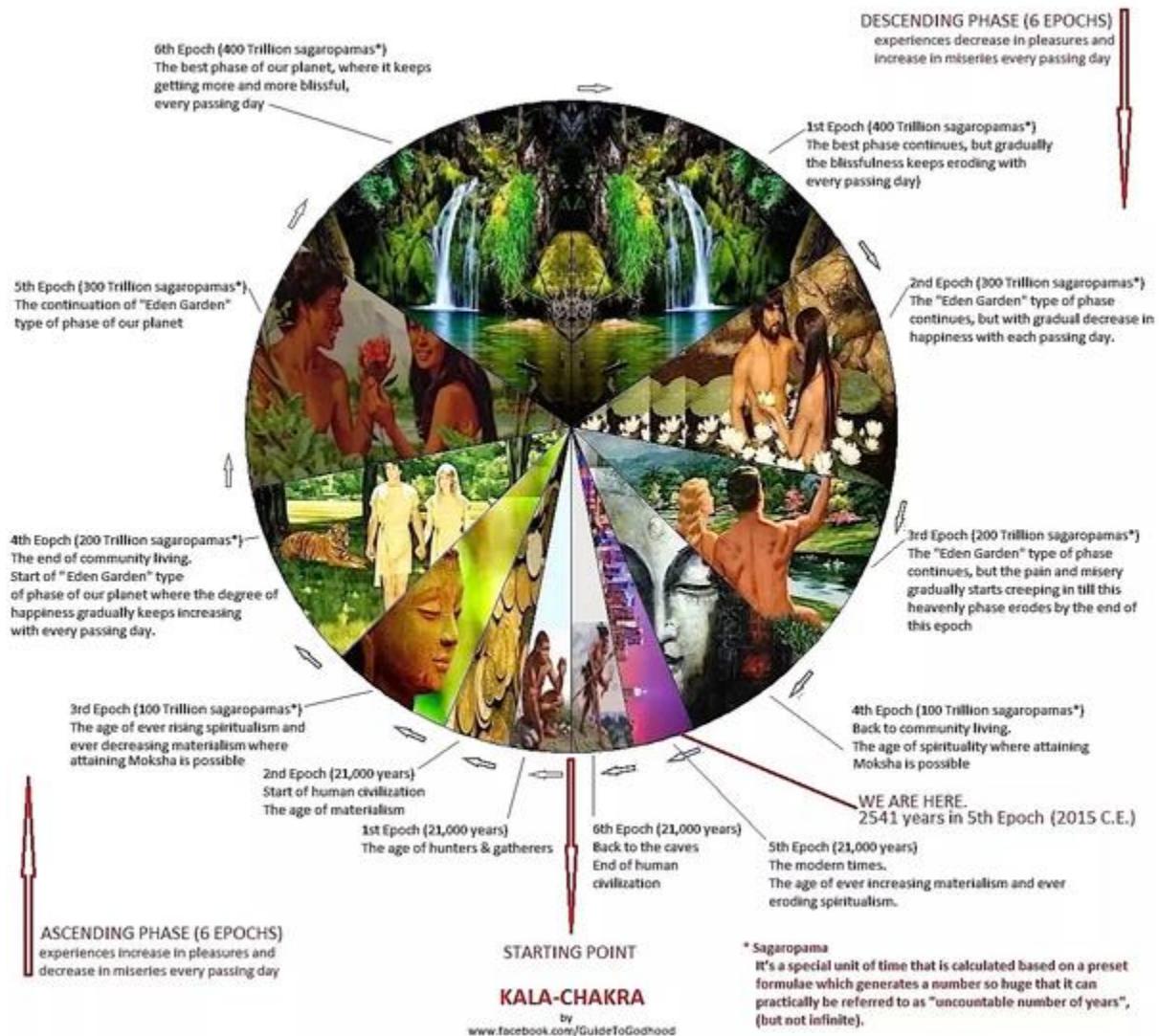
1. There are just 48 of these illustrious souls per Kala-Chakra (the cyclic wheel of time), 24 each in its increasing and decreasing phase on our planet. However, it does not mean that there are just 48 per Kala-chakra across the universe as other planets, and other parallel universes have more of these illustrious souls. As per Jain annals, one such soul, the living Tirthankara currently present in a parallel universe called ‘Maha-Vidhe-Kshetra’ is Tirthankara Simandhar Swami - Wikipedia. He is not one of the 48 Tirthankara that our planet had experienced, but still a Tirthankara equally revered by Jains.
2. A Church gets created around a Tirthankara. Unlike prophets or masters, they do not go around asking people to join, declaring ‘If you have ears, hear’. There is no canvassing of their religion on their part. Seekers gets attracted to them just the way iron gets attracted to a magnet, and thus the ‘church’ around them gets created on its own accord. This is one of the most significant features of a Tirthankara which distinguishes them from other masters or prophets of our planet.
3. Tirthankaras are different from other illustrious souls that experiences Keval-Gyan or ultimate knowledge by the fact that they are the only ones around whom the church gets ‘automatically created’. Its on account of their exceptional good karma in past lives and is the fact that distinguishes them from other Arihanta’s or other completely enlightened beings.
4. Tirthankara does not have any master. They do not follow the church established by the preceding Tirthankara even if its fully established and ripe. On the contrary, the church of the preceding Tirthankara comes and merges itself into the church that has been created around Him. This is also one of the most unique features of a Tirthankara.

5. Tirthankara sets His own rules. Based on the situation of the times, He adds (or subtracts) the rules the member of the church needs to follow. When the church of preceding Tirthankara merges into the current, they follow the rules set by the current Tirthankara.
6. Though a Tirthankara may add (or subtract) rules of His church, the message that resonates through Him is always the same as the previous Tirthankara.
7. Next Tirthankara is set to appear on our planet only after 84000 years from the nibana of Jina - The Mahavira. i.e. appx 81,400 years from the date I am writing this answer. This will be when the current kala-Chakra would have taken a complete circle and the 2nd epoch of the new Kala-Chakra would be about to end. This next Tirthankara will be regarded as the 1st of the set of 48 illustrious souls that will enrich our planet in times to come.



In the story about Jambudweep the Mandir, Gyanmati Mataji had a vision in 1965 while meditating. In the vision, she saw the entire structure of universe. Discovering later that what she had seen perfectly matched the cosmographical details described in Jain scriptures, she decided to create a pilgrimage site with the aim of creating a model of Jambudvipa. "Jambudweep Trilok Sodh Sansthan" has been established at Jambudweep, Hastinapur to raise awareness regarding

the Jain Mythology and Jain Philosophy. Jambudweep developed a website <http://www.jambudweep.org> in 2007 to spread the Jain philosophy online, with more than 2000 books uploaded.



Lotus Temple: It is a small temple in the courtyard of Jambudweep mandir. It is a House of Worship, popularly known as the Lotus Temple, is a Jain House of Worship and also a prominent attraction in Hastinapur. It was completed in 1989.



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CHAPTER IV

Jain Cosmography



Jains cannot advance spiritually without understanding, meditating upon cosmological theories so understanding them is crucial. A cosmograph is a graph which is used by a cosmographer to map the general features of the universe. This representation of the heavens and earth tries to explain the universe without crossing over into the science of astronomy or geography. So a cosmograph is part of cosmography and what a cosmographer would use as part of his work.

Beyond cosmography, these types of graphs and charts can be used to frame input and output models or organizations or geographical representations of points of data.¹

Other Explanations of Cosmographs

Cosmographs are variations of pie charts. Like pie charts, cosmographs are types of graphs that provide information about components, in relation to a whole. However, cosmographs are not as numerical as pie charts. There are different uses for cosmographs. A cosmograph can also be used to show a comparison between geographical regions. Publications frequently feature cosmographs that use different colors to provide information about regions, in respect to a whole. An example of this type of cosmograph is an illustration of the US map with each state in blue, red, or purple, reflecting the dominant political party. The Mirriam Webster Dictionary describes cosmography as:

1. noun
2. cos·mog·ra·phy | \ käz- 'mä-grə-fē \
3. *plural* cosmographies
4. Definition of *cosmography*
5. 1 : a general description of the world or of the universe
6. 2 : the science that deals with the constitution of the whole order of nature

- 7. Other Words from *cosmography* Example Sentences Learn More about *cosmography*
- 8. Other Words from *cosmography*
- 9. cosmographer \ käz- 'mä-grə-fər \ noun
- 10. cosmographic \ ,käz-mə- 'gra-fik \ or cosmographical \ ,käz-mə- 'gra-fi-kəl \ adjective

Graphos: Well into the seventeenth century, geographical writing was profoundly influenced by Greek and Latin classical writers, and a number of classical Greek words were used to define aspects of the subject. Thus “geography” combines geo (the earth) with graphos (“drawing” and, by extension, “description”). “Cosmography” involved the description of the universe (cosmos) and included what later developed as biology, cartography, geography, geophysics, and also anthropology. Chorography (choros = place) described places in general and larger areas, whereas “topography” was concerned with primarily the physical features of particular places at a smaller scale. Words ending in -logy incorporate the Greek word logos, which signifies a rational principle or structure. (Logos is the “Word” which was “from the beginning” in the first chapter of St. John’s Gospel.) So logos implies explanation rather than the description implied by graphos. “Chorology” suggests some explanation about places, just as “chronology” deals with time and how historical events can be seen as logical outcomes of a course of previous events. In analyses of the history of geography these concepts have been used and misused, often to underpin a preferred contemporary paradigm for the discipline.^{1A}

Cosmology is a related term of cosmography.

As nouns the difference between cosmology and cosmography is that cosmology is the study of the physical universe, its structure, dynamics, origin and evolution, and fate while cosmography is the creation of maps of the universe.

Areas of the Universe- Cosmography is the science that maps the general features of the cosmos or universe, describing both heaven and Earth (but without encroaching on geography or

astronomy). The 14th-century work *'Aja'ib al-makhlusat wa-ghara'ib al-mawjudat* by Persian physician Zakariya al-Qazwini is considered to be an early work of cosmography.

Traditional Hindu, Buddhist and Jain cosmography schematize a universe centered on Mount Meru surrounded by rivers, continents and seas. These cosmographies posit a universe being repeatedly created and destroyed over time cycles of immense lengths.

Background to Jain Cosmology and cosmography:

If Cosmography is the science that maps the general features of the cosmos or universe, describing both ***heaven and Earth*** (but without encroaching on geography or astronomy) then what we attempt in calling the Jain dogma of the Universe or multiverse is not exactly Cosmography because we take into account both the geography and the astronomy. Yet both these elements are in reality fictional because there is no proof except for the beliefs of mankind on the words of ancient sages belonging to the Jain faith who promulgated these views.

In the shape of the universe according to Jain cosmology is shown in Figure 1. The base of the universe is 7 Rajju wide. It gradually tapers to 1 Rajju wide in the middle at the height of 7 Rajju. It then increases gradually to 5 Rajju and then tapers back to 1 Rajju at the top. Total height of the universe is 14 Rajju. The depth of the universe is 7 Rajju in the Digambara tradition and thus the volume of the universe in this tradition is 343 cubic Rajju. Depth of the universe changes with height in the Śvetāmbara tradition and the volume of the universe in this tradition is 239 cubic Rajju. Rajju is a very large unit of length and is equal to the distance a deity traverses in six months flying non-stop at the rate of 2,057,152 yojanas in an instant. A yojana is about nine miles. The space inside the universe is called *Lokākāśa* and the space outside the universe is called *Alokākāśa*.

Universe is divided in three main parts. Gods live in the upper half (Urdhva Loka or upper world) and various types of hell are located in the lower half (Adho Loka or lower world). At the very top of the universe is the abode of liberated beings. Humans and animals live in the middle of the universe (Madhya Loka or middle world). At the centre of the middle world is the island called *Jambudwīpa* and at its centre is a mountain called Meru. The diameter of *Jambudwīpa* is 100,000 yojana or about 900,000 miles. *Jambudwīpa* is surrounded by an annular ocean, which is

surrounded by an annular island. This island is surrounded by an ocean, which is again surrounded by an island. The number of these concentric islands and oceans is extremely large. The diameter of each successive continent or ocean is double that of previous one. The estimation of the size of Rajju by calculating the diameters of the rings of oceans and continents contained in the middle world led Jains to very large exponents with base 2.

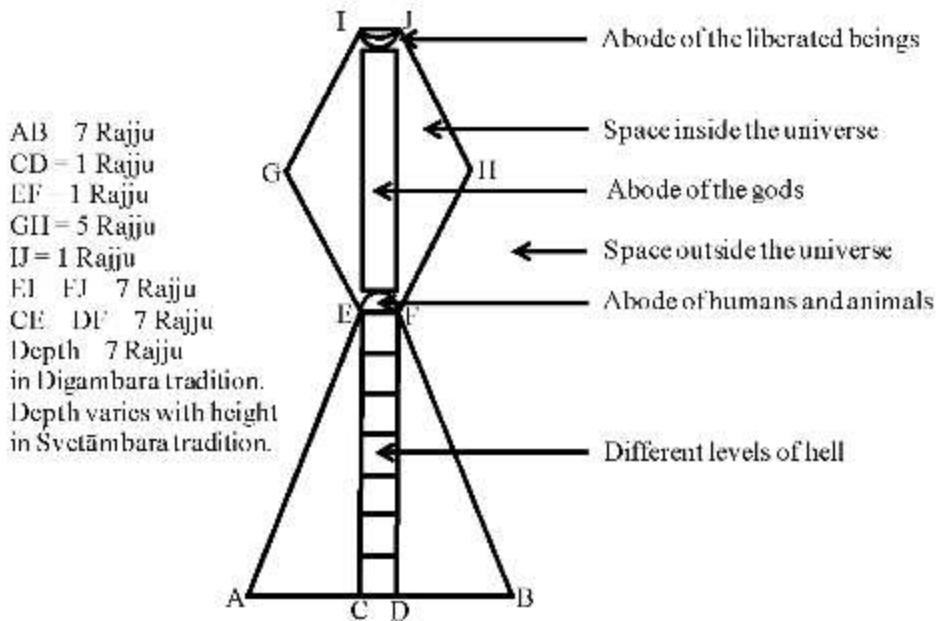


Figure 1: Shape of the universe in the Jain tradition

The universe has neither a beginning nor an end in time according to Jain cosmology. The Jain time cycle consists of two halves, Utsarpinī and Avasarpinī. Each half is further subdivided in six parts. Each part consists of a combination of Suṣamā and Duḥsamā. Suṣamā denotes happiness and Duḥsamā denotes unhappiness. Suṣamā Suṣamā denotes extreme happiness, while Duḥsamā Duḥsamā denotes extreme unhappiness. The Jain time cycle starts with a period of extreme unhappiness and gradually moves to a period of extreme happiness in the first half. In the second half, it starts with a period of extreme happiness and ends with a period of extreme unhappiness. Jain Time Cycles are extremely vast as shown in Tables later on..

The *Laghu-kṣetra-samāsa* – *Brief Summary of the Areas [of the World]* – belongs to the tradition of Śvetambara writings on the Jain universe. It was written in Prakrit verse in the 14th century by

the monk Ratnaśekhara-sūri. The title underlines the condensed nature of the work and indicates that there are also expanded versions. The one in this manuscript has 265 stanzas.

The **kṣetra-samāsa** works are mainly geographical, describing all the areas – continents, mountains, oceans and so on – that constitute the three worlds.

Teaching and learning cosmology are an important part of monastic education. Partly for this reason, cosmological writings have generated numerous commentaries in Sanskrit or the vernacular languages. Some manuscripts just have the Prakrit verses but this one also contains a Gujarati commentary written by a famous monk. Pārśva-candra-sūri was the founder of a gaccha that took his name, having separated from the Nāgapurīya-Tapāgaccha in 1572 of the Vikrama era. He was also a prolific writer and commentator in Gujarati.

Pictorial Tradition: A pictorial tradition has also grown up round cosmological works, as visualisation is part of the transmission of knowledge on the Jain universe and is helpful as a means of understanding.

Jain cosmology is complex. Human beings live in the Middle World, which is the smallest of the three worlds that make up world space – loka-ākāśa. In world space all the souls live in the different body-forms they take according to their rebirths, in the various worlds. Outside world space is the non-world space – aloka-ākāśa – which is endless. However, the Middle World is the most important area from the spiritual point of view because it is the only part where human beings can live.

Jains cannot advance spiritually without understanding, meditating upon cosmological theories so understanding them is crucial. Certain key religious concepts run through these theories. These include the notion of a physical soul shedding karma by moving through the cycle of rebirth to eventual omniscience and liberation, along with the cyclical nature of time, the interconnectedness of the universe, and the importance of symmetry, repetition and balance.

According to Jain cosmology, Mount Meru (or *Sumeru*) is at the centre of the world surrounded by *Jambūdvīpa*, in form of a circle forming a diameter of 100,000 yojans. There are two sets of sun, moon and stars revolving around Mount Meru; while one set works, the other set rests behind Mount Meru.

The 24th and last Tirthankara, Lord *Mahāvīra* was taken to the summit of Meru by Indra shortly after his birth, after putting his mother Queen Trishala into deep slumber. There he was bathed and anointed with precious functions.

Let's start with the middle world, the area where humans reside. Called *Adhaidvipa* (two and a half continents), it constitutes 90 continents and oceans. The continents are shown as concentric circles surrounded by ring-shaped oceans filled with swimmers and fish, complex networks of rivers and lakes, and mountain ranges.

The first or the central continent is the *Jambudvipa* (rose-apple continent). It is encircled by a blue ring that represents the *Lavana Samudra* (salt ocean). The next ring corresponds to the continent *Dhatakikanda* bounded by *Kalodadhi* (black-water ocean). The outermost band represents half of the third continent, *Pushkaradvipa* (lotus island). This final band is surrounded by the multi-coloured peaks of the mountain range that delimits mortal space, while the pavilions at the corners of the chart represent celestial guardians of the human world.

In the centre of *Jambudvipa* is Mount Meru, the cosmic axis or the centre of the universe. It has three terraces, each smaller than the one below, each one dotted with parks and forests. A temple dedicated to the Jinas (Tirthankaras) is at the top. Models of Mount Meru are often found in Jain temples and are objects of worship. In the upper world reside the Gods, in various heavens. They may be living a life of pleasure and are not free of worldly desires, thus not liberated. They are organised in hierarchical ranks like traditional human society, from servants at the bottom to the king or chief at the top.

1. The middle world (*Madhya loka*): This is also known as the animal world (*tiryancha lok*). It lies on the circular upper surface in the center of Universe. It is one *Rajju* broad and long. The

other worlds, with their hells lie below it; and the heavenly world, the *Dev Lokas*, at the height of 100,000 *Yojans* above it.

Mount *Meru* is at the center of the middle world. The continent, known as *Jambudwip*, surrounds it in the form of a circle and its diameter is 100,000 *Yojans*. A ring formed ocean surrounds the *Jambudwip*. It is an ocean of the salt (*lavanoda*) and in its diameter is 200,000 *Yojans*. The continent called *Ghatki Khand* joins them, again in the form of a ring, and in diameter is 400,000 *Yojans*. *Ghatki Khand* is also bordered by a circular ocean. Thus, there are series of continents, and countless oceans one after the other, finally up to *Swayambhu Raman* ocean which washes around the whole middle world i.e. *Madhya loka*.



The names of the first eight of them are:

Continent	Ocean
1. <i>Jambudwip</i>	<i>Lavanoda</i> (Salt-ocean)
2. <i>Ghatki Khand</i>	<i>Kaloda</i> (Black sea)
3. <i>Puskarvar Dwip</i>	<i>Puskaroda</i> (Lotus ocean)
4. <i>Varun Var Dwip</i>	<i>Varunoda</i> (<i>Varun</i> ocean)

5. <i>Kshir Var Dwip</i>	<i>Kshiroda</i> (Ocean of milk)
6. <i>Ghrut Var Dwip</i>	<i>Ghrutoda</i> (Butter milk ocean)
7. <i>Ikshuvar Dwip</i>	<i>Iksuvaroda</i> (Sugar ocean)
8. <i>Nandishwar Dwip</i>	<i>Nandishwaroda</i>

The continents have been given the names as per their characteristics marks; which are peculiar to them. The oceans are given the name of such liquids, which resemble the water of ocean.

Of all the *dwips* (islands) *Jambudwip* is very significant because it is in the center of the whole universe. Jains believe that our India and the present world as we see, exist in *Jambudwip*.

Jambudwip is surrounded by a very high and broad wall. The wall is supposed to be made from precious gold, diamonds and such other jewels. Even the grill work is done by gold and diamonds. There are four mighty gates, protected by deities.

Jambudwip continent has six mighty mountains, dividing the continent into seven zones (*kshetra*) The names of these zones and mountains are as under:

Zone	Mountain
1. <i>Bharat Kshetra</i>	<i>Himavan mountain.</i>
2. <i>Haimava Kshetra</i>	<i>Maha-Himavan mountain</i>
3. <i>Hari Kshetra</i>	<i>Nishadha mountain</i>
4. <i>Videh Kshetra</i>	<i>Nila mountain</i>
5. <i>Ramyak</i>	<i>Rukmi mountain</i>
6. <i>Hairanyvat Kshetra</i>	<i>Shikhari mountain</i>

These mountains consist of gold, silver and beryl. On the eastern summit of every mountain, there are Jain temples embellished with jewels. There is a large lake on each mountain with lotus flowers.

Fourteen rivers spring from these six mountain which flow into the salt ocean which again frames the different zones of *Jambudwip*. The south most zone is *Bharat Varsh*. It is bordered by *Himavan* mountain in the north. On another side, there is a salt ocean. We live on *Bharat Varsh* (India) which is part of *Jambudwip*. *Vaitadhy* mountain running parallel to *Himavan* divides *Bharat Varsh* into two parts - northern and southern half. The rivers *Maha-Sindhu* and *Maha-*

Ganga flow down from *Himavan* into west and east respectively divide each one of these halves into three parts. Thus whole *Bharat Varsh* is divided into six parts.

Bharat Varsh is a *Karma Bhumi* i.e. it is a land in which human beings have to work, and in which all sorts of *Karmas* can be bound (by soul¹⁰) The periodical changes of six *aras* take place in it.

The *Himavart Varsh* zone, in north of *Himavart* mountain is four times bigger than *Bharat Varsh*. *Shabdpati* mountain lies in its center. *Himvat Varsh* is a *Bhog Bhumi*, i.e. a land in which human beings live the life of pleasure almost like fruits of *Kalpa Vriksha* (the wonderful wishing tree). Here prevails an age of only pleasure.

Harivarsh zone is on northern side of *Himavan Varsha*. It is four times broader than the former. The conditions of life here are better than *Himavart Varsh*. Here prevails an *ara* (age) of *Susma*. The *Nisadha* mountain separates *Harivarsha* from *Videh Varsh*. This is *Maha Videh Kshetra*^[10]. It is largest of all the *Kshetras*. The mountain *Meru (Mandar)* lies in the middle of this *kshetra*. *Meru* is, in a way, center or *Naval* of the whole *Jambudwip*. On all the summits, there are beautiful lotus ponds, palaces, temples. Two big rivers *Sita* and *Sitada* flow at the foot of *Meru*. *Vakara* mountain ranges start from *Meru*.

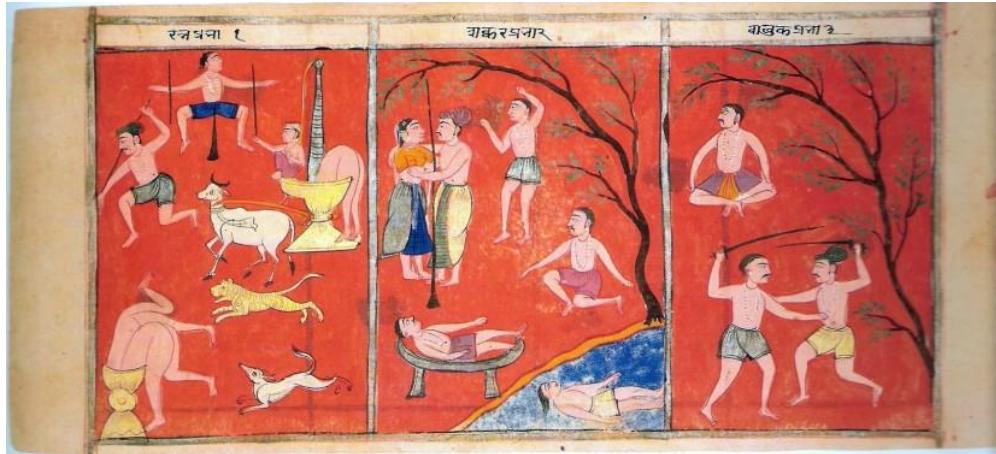
1. *Saumanas* mountain consisting Silver.
2. *Vidhut Prabha* mountain consisting Gold.
3. *Gandh Madan* mountain consisting Gold.
4. *Malyavan* mountain consisting Beryl.

Devkuru and *Uttarkuru* are two most fortunate of all *Jambudwip* region, because here is an era of all *Susma Susma*. Thus here there is only happiness permanently. In *Purva Videh* and *Upper Videh*, there is the land of *Karmas* – *Karma Bhumi*, like *Bharat Varsh*. *Ramyak Varsh* zone is an exact counter part of *Hari Varsh* while *Harin Varat* is exactly like *Haimavata* and *Airavat Varsh* is like *Bharat Varsh*. The whole *Jambudwip* is in a circular form. It is encompassed by a salt ocean. In its center, there is a gigantic barrel like container (Patali Gods have their abode there). There are series of island in *Lavanda* and fifty-six median islands.

2. The Nether world

Seven subterranean regions lie story-like, thousand *Yojans* deep, under the earth of middle world. Of these, only the upper ones serve as an abode for certain divine beings while the others shelter the hells where the souls for their bad deeds have to undergo horrible tortures.

The uppermost subterranean region is *Ratna Prabha*, having divided into three stories under one-another. Of these the third one of *Ratna Prabha* serves as a place of punishment for those who are condemned.



Torture in Hells: Ratna prabha, Sharkara prabha and Valuka prabha.

Each region of the hells has several stories. There is a central hell in the center of every story. Numerous row-hells spread from here into four directions. The number of hells decreases when one moves downwards.

Ratna Prabha (Shine of Jewels) have thirteen stories and 30,00,000 hells. That is on the top. On 7th *Mahatma-Prabha* (Shine of great darkness) there is only one story and only 5 hells) from 1st to 7th totally there are 49 stories and 84,00,000 hells. The inhabitants of hell, unlike human beings on the earth, are born in super natural manner - by suddenly coming out of the hole in a wall and falling down. Their complete evolution takes one *muhurat* (48 minutes). Their structure is completely unsymmetrical. They have only first three kinds of knowledge and have transcendent knowledge of material things. All these knowledge only add to their sufferings. Self discipline is not possible here; therefore they cannot rise beyond 4th stage of *Guna Sthanakas*. The deeper the hells, worse are their inhabitants, greater are their pains. Life span in lowest stories is the highest.

The conditions are horrible in hells. The smell is pestilent, the air is sharp and pungent and there is constant awful darkness. Walls and floors are covered with dirt and they are slippery everywhere. All kinds of punishment and ill-treatment are provided. The torturing include hacking to pieces, broken on a wheel, being roasted, skewered impaled, whipped cut with knives, drowned in water, boiled in cauldrons etc.

3. The world of Gods:

Gods live the life of happiness. They have magnificent palaces to stay where they enjoy all pleasures of life. Their every wish is fulfilled. Here also self-discipline is impossible among them. The Main types are *Bhuvanvasi*, *Vyantar*, *Jyotiska* and *Vaimaniks*. The minimum life span is 10,000 years and maximum is 33 *Sagarpoom*. Their appearance is marvelous, youthful and radiant. They have no shadow. Their eyes do not twinkle and their hairs and nails do not grow. Everything is illuminated with the glitter of precious stones and diamond.²

Sources

The world of humans (*Manusya-loka*)

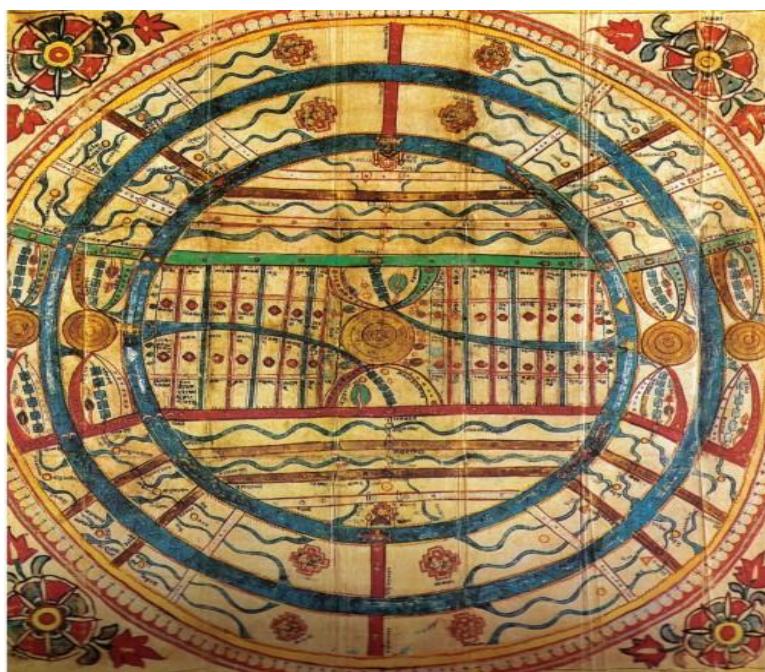
The middle world (*Madhya-loka*) is the only one of the three worlds where it is possible for humans to be born. Even there, rebirth and death are restricted to a relatively small area. It comprises: *Jambū-dvīpa* and *Lavana-samudra*, the continent (*Dvīpa*) of *Dhātakīkhanda* surrounded by the 'Black-water ocean' (*Kālodadhi*), and the inner half of the third continent, called 'Lotus-island' (*Puskara-dvīpa*), which lies on the inner side of the circular mountain barrier called 'Beyond humankind' (*Mānusottara*) to signify that it serves as a limit to the normal human domain.

The artists' fantasy is revealed in those spaces where they respect the essential points of reference and most of the distinctive characteristics, while at the same time treating rather freely proportions and various details. One can see, for example, how they reduce the distance which separates the two shores of the oceans, which are theoretically twice as large as the continents which they surround.

Jambūdvīpa, especially, is painted in great detail: long chains of mountains running from east to west divide it into seven countries; great rivers flow from the peaks to the oceans; and the division of the provinces can be seen in the large middle zone of Videha, to the east and west of Mt. Meru, whose peak dominates Uttaraku in the north, and Devakuru in the south, with their respective trees, Jambūvrksa and Śālmall.

The Himavat mountains in the south, and usually their northern counterparts also, extend into the Lavana ocean where there are always at least two of the vast receptacles (*Pātālas*) which cause the tides. The islands attributed to the moons and the suns are usually depicted.

The disk of Jambū-dvipa is set within its rampart of diamonds, which is surrounded by a fence of jewels crowned by a high garland of lotuses made from gems. It is washed by the Lavana-samudra where the tides which regulate its months rise, where the islands of its moons and suns are situated, and into which some of its mountains project.



Jain cosmography Map of the 'two and a half continents' (Adhāī-dvīpa) which it occupies -Gouache on cloth, 16th century, Gujarat

At the four cardinal points four 'triumphal' gates open on to the ocean. Through the east and west of these, named Vijaya and Vijayanta, project the mouths of the two principal rivers of the middle land.

Six main mountain ranges cross the continent from east to west, and thus divide it, from north to south, into seven lands. The three to the north of the central area occupied by Mahāvideha correspond symmetrically with the three to the south.

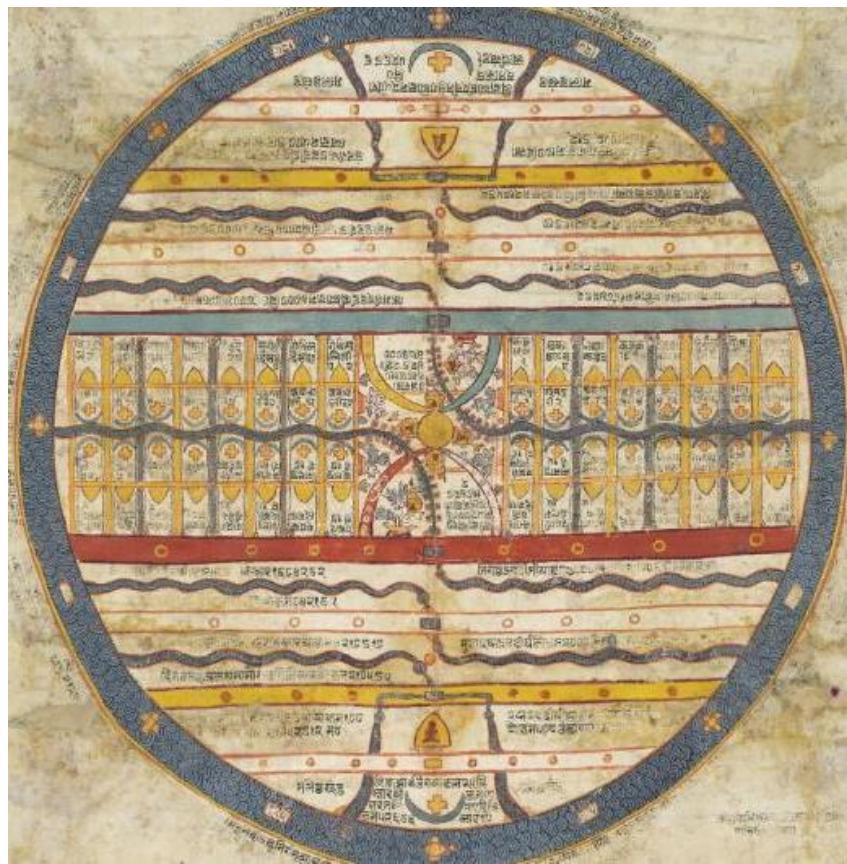
At the very south is the land of Bharata (in which will be recognised the name of India); Airāvata, is an exact replica of this at the north. From Bharata to Mahāvideha, and similarly on to Airāvata the size of the countries and of the mountain chains between them increase by geometrical progression, by a factor of two. So Videha is 64 times larger than the land of Bharata.

The map (below) shows especially the long mountain ranges by which the intermediate countries are bounded. Their peaks are crowned with sanctuaries. Rising from huge lakes in the mountain heights, long rivers flow down to where a peak impedes their course and turns them towards the east and the west, until they finally flow into the Lavanasa-mudra.

The geography of Bharata (and Airāvata) follows the same pattern, but with more details. Bounded at the north by the Himavat mountains, which project into the sea the double promontories of the Damstrās, each carrying seven red spots which represent the Antaradvīpas, Bharata^[3] is cut again from east to west by the range of the Vaitādhyā mountains, bristling with nine peaks. From the central lake of the Himavat mountains the River Sindhu flows towards the south-west, and the River Gangā towards the south-east. Their streams flow on either side of Mt. Rsabhagiri - the dwelling place of the first prophet - and then penetrate the Vaitādhyā mountains. Re-emerging, they spread out in the plains where there are capital cities like Ayodhyā, before emptying themselves, by means of vast mouths, into the Salt Sea.

Mahāvideha is even more complex. In the centre is Mt. Meru, to which are joined, to the north and south, the two pairs of ranges of the 'Elephant-tusk' (*Vaksārd*) mountains, whose arcs enclose the two Kurus, Devakuru (where the Śālmalī tree is found) to the south, and Uttarakuru^[1] (where the Jambū tree grows) to the north. The map shows the open spaces at the foot of Mt.

Meru towards the east and west, where the forests grow, to which correspond the woods (unusually visible here) which lie on the shores of the ocean.



Jambudvipa framed by the Lavanoda (salt-ocean). Maha Videh (central area of Jambudvipa) is accentuated in this depiction. To right The Island of the Rose-apple tree (Gouache on cloth, 16th century, Gujarat)

Mahavideh Kshetra

The *Mahavideh Kshetra* is located in the middle of *Jambudvipa*. It is situated between two mountain ranges: in the north *Mahavideh Kshetra* is bordered by *Nishadh mountain range* and in the south by the *Nilvant* mountains. Additionally, it touches *Lavan* ocean on its both sides, East and West. The size of *Mahavide Kshetra* is 1 lakh *Yojans* both East and West and North and South. Its shape is like a cot. Its width is ca. 33684 *Yojans*.

Mahavideh Kshetra is divided into 4 section: East and West *Mahavideh* and South and North *Devkuru*; in the middle lies the *Meru* mountain.

North and south area of *Mahavideh*

- In the middle is *Meru* mountain occupying 10,000 *Yojans*.

- In South there is Bhadrashal forest (250 *Yojans*).
- *Devkuru* measures 11562 *Yojans* and 2 *Kala*.
- In North there is Bhadra Shal Forest (250 *Yojans*).
- *Uttarkuru* measures 11592 *Yojans* and 2 *Kala*

East and west area of *Mahavideh* :

- East 23,000 *Yojans*; West 23,000 *Yojans*; East-West 46,000 *Yojans* area.
- *Jigtina* (12 *Yojans*).
- *Sita Mukhvan* (2410 *Yojans*).
- *Vakshaskar Mountain* (2000 *Yojans*).
- *Inner river* (375 *Yojans*)

(1 *Yojan* is equivalent to 7,68,000 *utsedha-aṅgula* or eight miles. Another view expressed in the book entitled *Our True Geography*, published by *Jambūdvīpa Vijñāna Saṃśodhana Kendra, Palitana*, holds it that the present day equivalent of an *utsedha-yojana*, which equals four *gāu* or nine miles or 15 Km.)

The *Vijays* of *Mahavideh*

The River *Sitoda* originates in the *Tigichdrah* of *Niksadh* mountain. It flows in the middle of western *Mahavideh Kshetra* and reaches finally to *Lavan* ocean. This divides western *Mahavideh Kshetra* into two divisions. Likewise the river *Sita* originates in the *Kesaridrah* of *Nilkanth* mountains and reaches *Lavan* ocean flowing in the middle of east *Mahavideh Kshetra*. Thus east *Mahavideh* is also divided into two sections by this river. Thus, in 4 section there are 8 *Vijayas*; and between each *Vijay* there is a river and a mountain.

Sketch of Mahavideh depicting mountains and rivers of the 32 Vijays.

After each *Vijay*, there is a big mountain, then there is a big river. Thus, there are totally 32 *Vijays* in *Mahavideh Kshetra*. In *Jambudwip* there are 34 *Chakravarti Vijayas* of which 32 from *Mahavideh* and one each from *Bharat* and *Airvat Kshetra*

Names of 32 *Vijayas*

North	South	South	North
1. Kutch	9. Vatsa	17. Padma	25. Vapra
2. Sukatch	10. Suvatsa	18. Supadma	26. Suvapra
3. Mahakach	11. Mahavatsa	19. Mahapadma	27. Mahavapra
4. Machgavati	12. Vatsagavati	20. Padmagavati	28. Vapravati
5. Awart	13. Ramya	21. Shankh	29. Valgu
6. Manglavart	14. Ramyak	22. Kumud	30. Suvalgu
7. Puskalavrat	15. Ramanik	23. Nalin	31. Ganhit
8. Puskala Vati	16. Mangalavati	24. Nalinavati	32. Gandhilavati

In 8th Puskalavati Vijay there lives Simandharswami, in 9th Vatsa Vijay there lives Yugmandhaswami, in 24th Nalinavati Vijay there lives Shri Bahu Swami and in 25th Vapra Vijay There lives Shri Sabahu Swami.

In *Bharat Kshetra* between the time-space of 17th Tirthankara Shri Kunthunath and 18th Tirthankaras Shri Arnath, in *Mahavideh Kshetra* of Adhai Dwip (two and a half continent), there were 20 Tirthankaras.

Likewise, between the time space of 20th Munisuvrat Swami and 21st Tirthankara, Shri Neminath, as many as 20 Tirthankar, renunciated the world in Mahavideh. They were monks for one month and attained ultimate knowledge (*kevalgyana*) thereafter; in the next series of 24th Tirthankaras all 20 Tirthankaras will attain *moksha* (ultimate liberation) between the time space^[18] of 7th and 8th Tirthankaras of the said next series of 24 Tirthankaras.

These (existing as on today Viharman) 20 Tirthankaras of Mahavideh have a life span of 84 lakh purva. Of these, 83 lakh purvaperiod will be spent in the worldly life as householders. Then they will be on a monk's life for a lakh purva period in mediation. Their body size is 500 arch (dhanushya). They all will have 84 principle disiples (Gandhar).

As shown above, there are 32 Vijays. There are two *Vijaya* in Bharat and Airvat Kshetra. Thus, there could be 34 Tirthankaras ($32+2 = 34$) at the rate of one in each *Vijaya*. In this Kshetra⁸ human being have height of 500 arch (Shanush) and life span ranging from a very short period to a very long period up to crores of Purva:

After living the life as attributed to each soul, they get birth according to their karmas^[7] again regaining from hell, animal, bird life, god in heaven or human beings. Some of them also attain salvation - the ultimate liberation and get free from birth and re-birth cycle. They go then the Siddh Lok.

The name “Mahavideh”

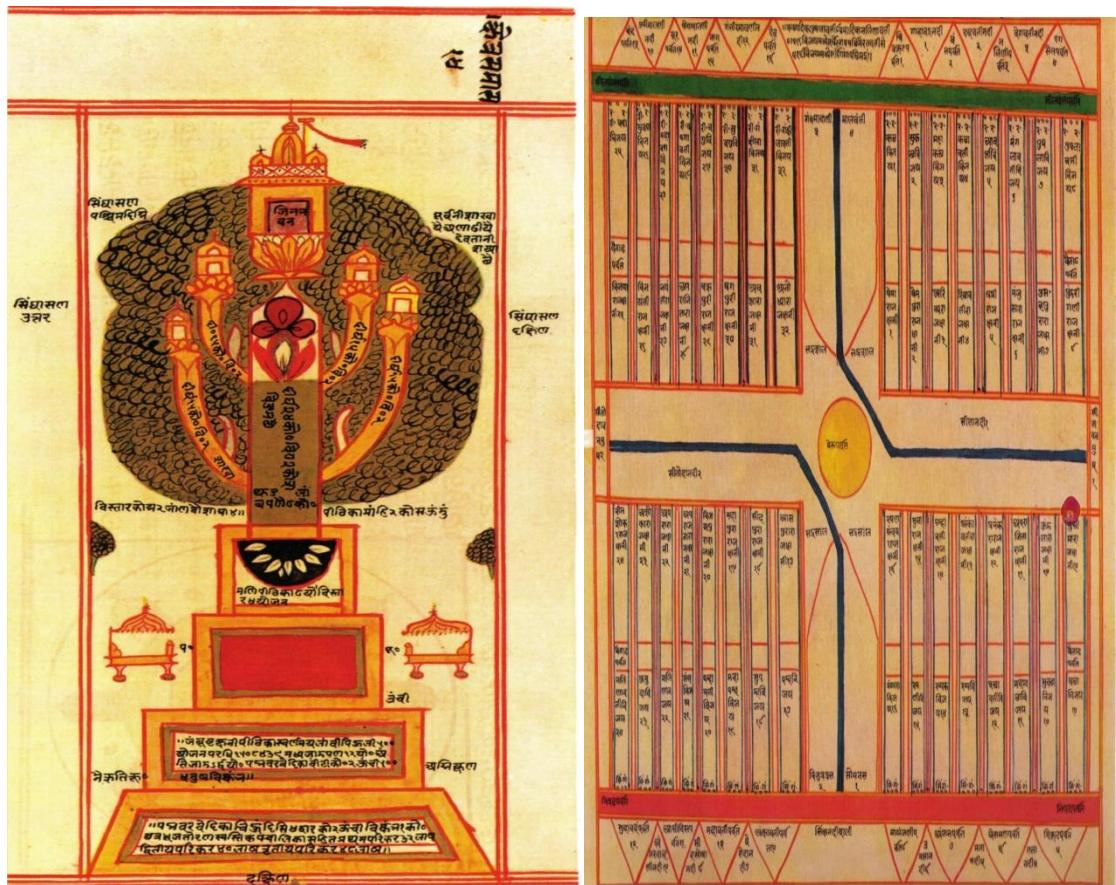
There are different opinions why this area is called *Mahavideh* Kshetra:

1. Because it is longer and wider in size as compared to all other *Kshetras*. Hence, it is *maha* i.e. bigger in all respect then any other Kshetra
2. In this area the humans have bigger structure of bodies.
3. This Kshetra is governed by a God, named Mahavideh. So the Kshetra is probably known as *Mahavideh* after his name.

At any rate, the name *Mahavideh* (for whatever reason) is universal, certain and permanent. It was there in past, it is in present and it will remain in future too. The name is for ever.

Shri Astapadji Tirth

The first *Tirthankara* lord *Rishabhdev* died on this place. If one can visit this place of pilgrimage once in a life, he gets ultimate salvation and liberation in that birth only. Such a very significant place of *Astapad* is located in north of *Himalaya*. It is 185,000 *gau* (one say 1 *gau* is equal to 2 miles or 3-2 km) far from *Shri Siddh Giri* (*Palitana*) It is located at the south gate of *Jambudwip* in the middle of *Vaitadhy* and near the *Ayodhya* city of *Bharat Kshetra* It is a mountain which is as wide as 526 *yojans* and 6 *kala*. Its height is 32 *kosh* (one *kosh* is equal to 4 *gaus*). It has eight steps (*asta pad*), one step is as high as one *yojan*.



Sketch of

Mahavide, depicting the structure of the 32 Vijays. The region around the Jambu tree (19th century, Rajasthan

The city *Ayodhya* is near this *tirth*. Its length is 12 *yojans*. Lord *Rishabhdev* son of king *Nabhi*, along with 10,000 monks, died here on 12th dark day month of *Magh* in this *Avasarpini* period's 3rd *ara* when there were 84 *lakh* years were remaining for this *ara*'s completion. In his memory, his son, *Bharat Chakravati* made the land surface flat on all its sides and installed 24 *Tirthankras* idols made from diamond and pearls. Each idol has the size of the original size of all the *Tirthankaras* as well as the same colour of they originally had. The signs of each *Tirthankara* have been also established like original ones and they are attended by the *Yakshas* and *Yakshinis*. *Chakrava Bharat* also established the idols of Mother *Maru Devi*, 99 Brother Monks and the two Sisters, *Brahmi* and *Sundari*. The temple has 84 *Pandols* and its name is *Sinh-Nishadha*. In the *Astapad tirth* in the east of *Meru* mountain, there are idols of Lord *Adishwar* and *Ajitanath*. In the south there are idols of Lord *Sambhavnath*, *Abhinandan*, *Sumtinath* and *Padmaprabhu*. In the

west are the idols of Lord *Suparshvanath*, *Chandraprabhu*, *Suvidhinath*, *Shitalnath*, *Shreyansnath*, *Vasupujya*, *Vimalnath* and *Anantnath*. In the north there are idols of *Arnath*, *Mallinath*, *Munisuvrat Swami*, *Naminath*, *Neminath*, *Parshvanath* and *Mahavir Swami*. Thus, in all directions there are $2 + 4 + 8 + 10 = 24$ idols.

On this holy place, the first *Gandhar* (principal disciple) of Lord *Mahavir Swami* named *Gautam Swami* had composed a *Sutra* named *Jag Chintamani*. *Ravan* and *Mandodari* performed excellent dance as devotion to the *Tirthankara*, and *Ravan* has been awarded the reward of himself becoming a *Tirthankara*. In the next series of 24 *Tirthankaras* *Shri Gautam Swami*, while returning from this *tirth*, has offered milk-sweet to 1503 *Tapas* with the power of his '*Labdhi*', a special power of unending prosperity. This resulted in ultimate knowledge of these 1503 *Tapas*, thanks to *Shri Gautam Swami*'s great grace. Today this *tirth*- a place of pilgrimage is almost ruined. But if one offers total devotion to this *tirth* one surely gets ride of troubles. 60,000 *Sagar-sons* sacrificed their own precious lives in efforts to protect this *tirth*.

Meru-Mountain

The whole wide universe is seen by the knowledge of omni-knowledge. There is a *Tircha Lok* within it. The road leading to it is both long and wide. The height is 1800 *yojans*, of which 900 *yojans* are on flat land, while the other 900 *yojans* are on height. In this 900 *yojans* the last 110 *Yojans* contain a *jyotis* circle, where the *Jyotishi* gods abide. The aircrafts of these gods move around the *Meru* Mountain.

Meru Mountain is located exactly in the center of *Jambudwip* between East and West *Mahavideh*. In the north is *Devkuru* situated and *Uttarkuru* in south. *Meru* mountain is like a pillar, which is wider at base and gets narrower and narrower as it grows up. The height of *Meru* Mountain is one lakh *yojans*, of which 1000 *yojans* are below earth and 99,000 *yojans* are above. The wide is 10090 *yojans* in the root within the earth whereas it is 10,000 *yojans* wide on the earth level. Gradually the width becomes less and less as it grows up, and on the top peak it is 100 *yojans* wide. Thus the *Meru* Mountain is very wide in its root, gets less wider in the middle and becomes least wide at the top. The shape is similar to the tail of a cow. The whole mountain is

very clean, full of diamonds, lakes and forests. Above the peak is a *chulika*. *Meru* Mountain is divided into three divisions (*Chulika* apart). These are called *Kands*:

1. First *Kand* is called *Adhyostankand*.
2. Second *Kand* is called *Madhya* (Middle) *Kand*.
3. Third *Kand* is called *Uparitan Kand*.

The lowest *Kand* has a height of 1000 *yojans*, that of Middle *Kand* is 63,000 *yojans* and that of top *Kand* is 36,000 *yojans*. (See page 21 for the Pic)

There are four forests on Mountain *Meru*

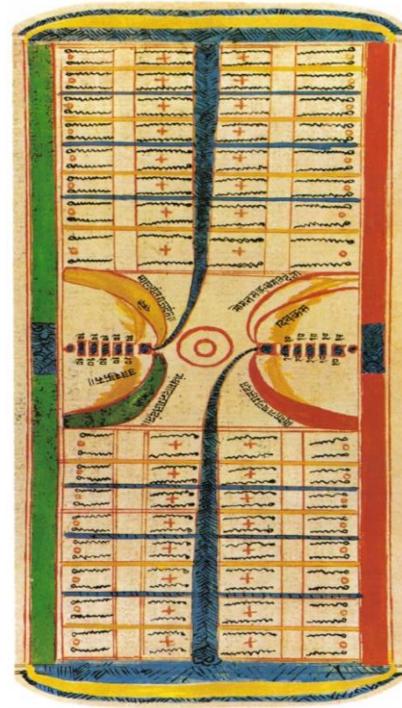
1. ***Bhadrasha Van***: It is located at the foot hill of the mountain on flat land. It is surrounding the Mountain *Meru*^[6] on all four sides. Its North and south width is 250 *yojans* and its east-west width is 22,000 *yojans*. The whole forest is divided into eight sections with four tree-shape mountains, viz. *Saumanas*, *Vidyut*, *Prabh*, *Gandhamadan* and *Malyavan* and two rivers, viz. *Sita* and *Sitoda*.
2. ***Nandan Van***: It is 500 *yojans* higher than the *Bhadrashal Van* and 62,500 *yojans* below the *Somansvan*. Its area is 500 *yojans*. In exact the middle of this section is *Abhyantar Meru*^[6] and in a distant of 50 *Yojans* are eight *Kut* of *Dishakumaris*. There are eight Palaces of eight *Dishakumaris* of *Urdhva loks*; there is a *Kut* 500 *yojans* above it where a palace of the goddess is situated. Thus, the goddess stays 1000 *yojans* above the flat earth. 900 *yojans* of this section belong to *Tirchha Lok* while the 100 *yojans* above belong to *Urdhva*^[12] *Lok* (upper *Lok*); so the Goddess belongs to this upper *Lok*. Besides, in *Nandanvan*, there are four temples (*Chaitra*) on four sides of it. In other directions are two palaces of *Ishanendra*.
3. ***Somvan***: *Somvan* is situated 62,500 *yojans* above of *Nandanvan*. This is another series of *Meru* Mountain which is 500 *yojans* wide.
4. ***Pandagvan***: *Pandagvan* is 3600 *yojans* above *Somvan*. It is circularly 494 *yojans* wide.

There are rocks for celebration of Birth celebration of Lord *Tirthankaras*:

<i>Pandagvan</i>	east	red
<i>Raktakambla</i>	west	white
<i>Ati Pandukambla</i>	south	red
<i>Ati Raktakamblain</i>	north	white

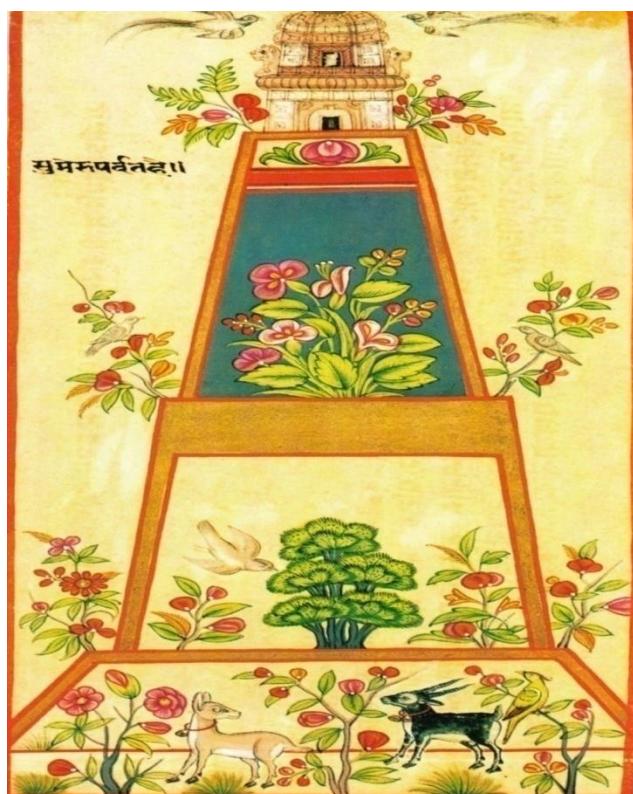
All these four rocks are used for celebrating the birth celebration of the *Tirthankaras*. The south direction Rock is used for the birth celebration of *Tirthankaras* born in *Bharat Kshetra*. The north direction Rock is used for birth celebration of *Tirthankaras* born in *Airvat Kshetra*. The east direction Rock is used for birth celebration of *Tirthankaras* born in eight *Vijayas* of northern bank of *Sita Maha* River of east *Mahavideh Kshetra*. On the west Rock there are two royal chairs. On the royal chair situated in north direction, the birth celebration is done for the *Tirthankaras* born in 8 *Vijayas* on north bank of the river *Sitoda* of west *Mahavideh* and on the royal chair in south direction, the birth celebration is done for the *Tirthankaras* born in eight *Vijayas* of south bank of river *Sitoda*.

In *Jambudwip*, over a period of time, not more than 2 or 4 *Tirthankaras* are born. In *Bharat* and *Airvat Kshetra* when one *Tirthankara* is born, the birth celebration is done for two *Tirthankaras* at a time, and when four *Tirthankaras* are born in *Mahavideh Kshetra* the birth celebration of four *Tirthankaras* is celebrated. When the *Tirthankara*^[10] is born in *Mahavideh* there is no birth of a *Tirthankara* in *Bharat*, *Airvat* and vice-versa. The reason is that the *Jineshwar* is always born at mid-night, and there cannot be mid-night in both *Bharat-Airvat* and *Mahavideh* simultaneously.

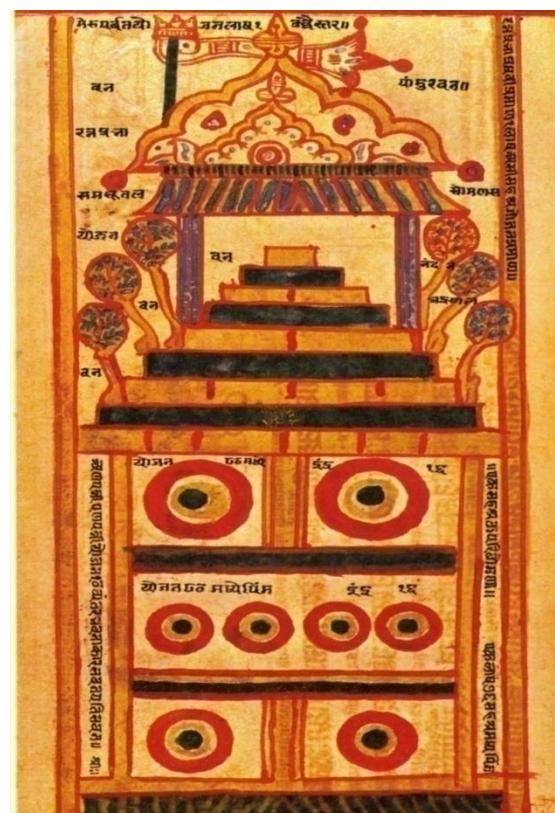


The Mahavideh Kshetra is in the middle of Jambu Dwip. It is located between two mountains in the north of Nishadh and in the south of Nilvant mountain. It touches Lavan ocean on its both sides- East and West. Its size is 1 lskh Yojans both East and West and North and South. Its shape is like a cot. Its width is 33684. 4/19 Yojans Mahavideh Kshetra is divided into 4 section (1) and (2) East and West Mahavideh (3) and (4) South and North Devkuru in the middle lies the Meru mountain.

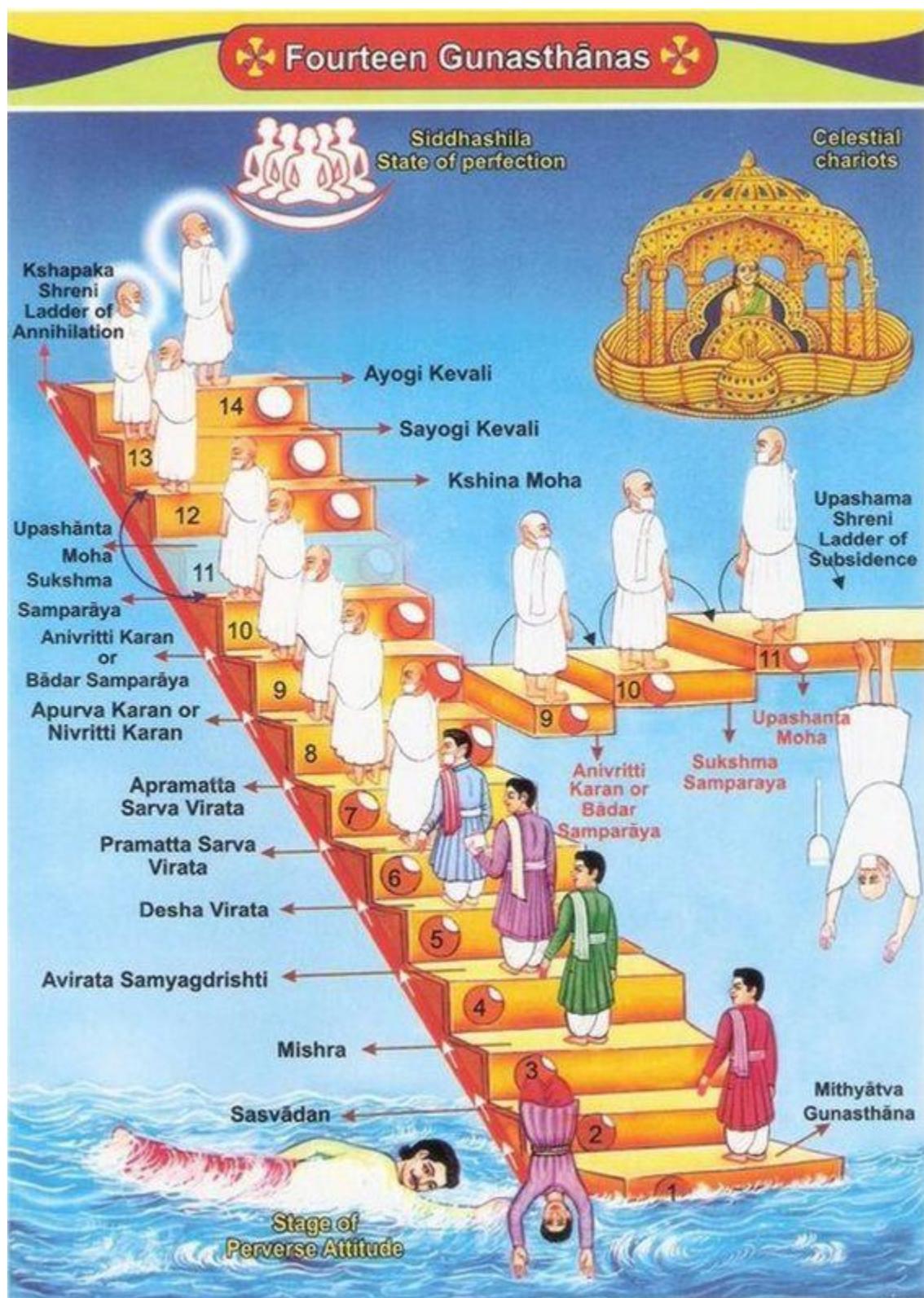
North and South area of Mahavideh : In the middle is Meru mountain occupying 10,000 Yojans. In South, there is Bhadralash forest 250 Yojans. Devkuru – 11562 Yojans and 2 Kala In North, Bhadra Shal Forest, 250 Yojans Uttarkuru – 11592 Yojans and 2 Kala East and West Mahavideh: East 23,000 Yojans West 23,000 Yojans East-West 46,000 Yojans area. Jigtina 12 Yojans Sita Mukhvan 2410 Yojans Vakshaskar Mountain 2000 Yojans Inner river 375 Yojans Eight Vijayas 17,703 Yojans 23,000 Yojans Thus 23,000 Yojans East and 23,000 Yojans West One Vijay has east-west length 2212 7/8 Another Vijay has north-South length 16592 Yojans 2 Kala



Mount Meru with forests (flowers) at the terraces (17th century, Rajasthan)



Mount meru with the forests at the foot and on the terraces (17th century, Gujarat)



How many Vijays in Mahavideh?

The River Sitoda flows from Tigichhdrah of Niksadh mountain. It flows in the middle of west Mahavideh Kshetra and reaches to Lavan ocean. This divides west Mahavideh Kshetra into two divisions. Likewise the river Sita flows from Kesaridrah of Nilkanth mountains and reaches Lavan ocean flowing in the middle of east Mahavideh Kshetra. Thus east Mahavideh is also divided into two sections by this river thus, in 4 section there are 8 Vijayas; and between each Vijay there is a river and a mountain. After each Vijay, there is a big mountain, then there is a big river. Thus, there are totally 32 Vijays are in Mahavideh Kshetra. In Jambu Dwip there are 34 Chakravarti Vijayas of which 32 from Mahavideh and one each from Bharat and Airvat Kshetra.

Names of 32 Vijayas North South South North 1 Kutchq 9 Vatsa 17 Padma 25 Vapra 2 Sukatch 10 Suvatsa 18 Supadma 26 Suvalg 3 MahaKachh 11 MahaVatsa 19 Maha padma 27 Maha vapra 4 Matchhgavati 12 Vatsagavati 20 Padmagavati 28 Vapravati 5 Awart 13 Ramya 21 Shankh 29 Valgu 6 Manglavart 14 Ramyak 22 Kumud 30 Suvalgu 7 Puskalavrat 15 Ramanik 23 Nalin 31 Ganhit 8 Puskala Vati 16 Mangalavati 24 Nalinavati 32 Gandhilavati

This is a list of 32 Vijayas in table above In 8th Puskalavati Vijay lives Simandharswami. In 9th Vatsa Vijay lives Yugmandhaswami. In 24th Nalinavati Vijay lives Shri Bahu Swami. In 25th Vapra Vijay There Shri Sabahu Swami. In Bharat Kshetra between the time-space of 17th Tirthankara Shri Kunthunath and 18th Tirthankaras Shri Arnath, in Mahavideh Kshetra of 2½ Dwip, there were 20 Tirthankaras. Like- wise, between the time space of 20th Municuvrat Swami and 21st Tirthankara, shri Neminath, as many as 20 Tirthankara, Shri Naminath, as many as 20

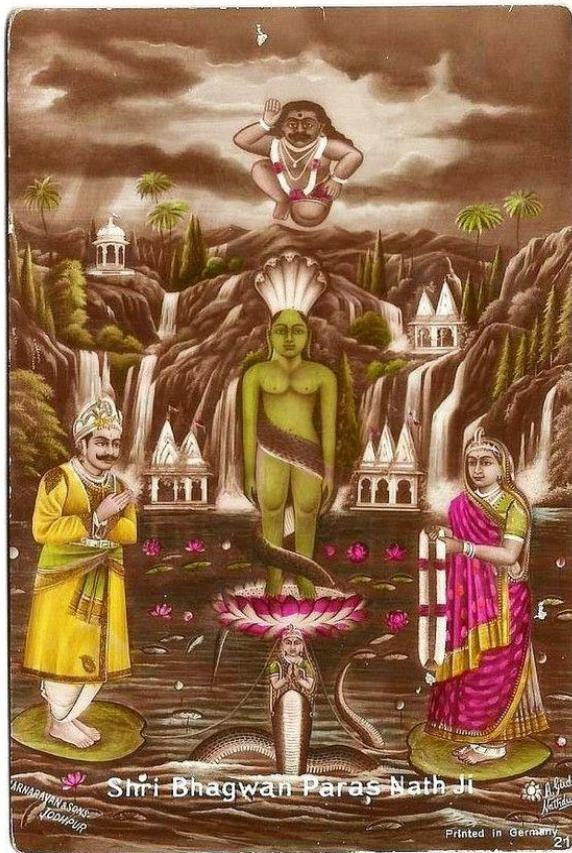
Tirthankararenunciated the world in Mahavideh, they were monk for 1 month attained Ultimate knowledge (Kevalgyana) thereafter and in the next series of 24th Tirthankaras, all 20 Tirthankaras will attain Moksha (Ultimate liberation) between the time space of 7th and 8th Tirthankaras of the said next series of 24 Tirthankaras. These (existing as on today Viharman) 20 Tirthankaras of Mahavideh, have a life span of 84 Lakh purva. Of these, 83 Lakh purva period will be spent in the worldly life (Sansa) hoseholders life and will be on a monk's life for a

lakh purva period 1 month in meditaion. Their body size is 500 arch (Dhanushya). They all will have 84 Principle disiples (Gandhar) each 10 lakh kevli each and totally a family of 2 carores of monks and nuns. As shown above, there are 32 Vijays. There are 2 (One/each) Vijaya in Bharat and Airvat Kshetra. Thus, there could be 34 Tirthankaras ($32+2 = 34$) at the rate of one in each Vijaya In this Kshetra human being have height of 500 arch (Shanush) and life span renging froma very very short period to long long period up to crores of Purva. After living the life as attributed to each soul, they get birth according to their Karmas again regaining from hell, Animal, Bird life, god in heaven or human beings. Some of them also attain salvation- the ultimate liberation and get free from birth and re-birth cycle. They go the Siddh Lok,

Why the name Mahavideh? 1. Because it is longer, wider in size as compared to all other Kshetras. It is Maha i.e. Bigger in all respect then any other Kshetra. 2. Here, the humans have bigger structure of bodies. They are very fall. 3. The Kshetra is governed by a God, named Mahavideh. The Kshetra is known as Mahavideh after his name. At any rate, the name Mahavideh (for whatever reason) is universal, certain, permanent. It was there in past, it is in present and it will remain in future too. The name is for ever.³

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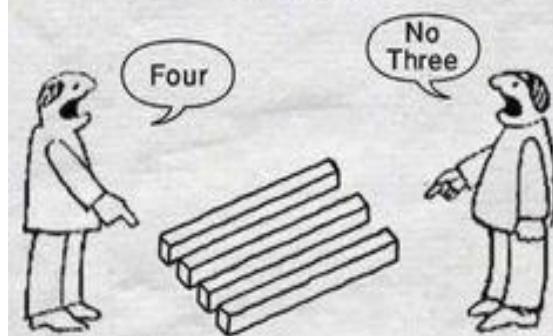


Final Word

It is a question of perception and belief. For those who believe, it is the truth.

**"Everything we hear
is an opinion, not a fact.
Everything we see
is a perspective, not the truth."**

- Marcus Aurelius



CHAPTER V
The Multiverse of Maha-Videh Kshetra(In Jainism)



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Jainism is an Indian religion of Dharma whose doctrine revolves around harmlessness (*ahimsa*) towards every living being. The two major branches (Digambara and Svetambara) of Jainism stimulate self-control (or, *shramana*, 'self-reliance') and spiritual development through a path of peace for the soul to progress to the ultimate goal.

Kṣetra ("land") refers to one of the classes of the external (*bahya*) division of attachment (*parigraha*) and is related to the Aparigraha-vrata (vow of non-attachment). Kṣetra is listed in Śvetāmbara sources such as Devagupta's *Navapada-prakaraṇa* with Laghu-vṛtti, and in Digambara sources such Cāmūndarāya's *Caritrasāra*.

Land (*kṣetra*) is of three types according to *Encyclopedia of Jainism: Tattvartha Sutra 1*:

1. *setu-kṣetra*—land irrigated artificially by norias (*araghāṭṭa*) or other means;
2. *ketu-kṣetra*—dry farming land depending on rain;
3. *miśra*—irrigated land which also receives rain.

1) **Kṣetra as (“abode”)** refers to “place /abode or field touched”, according to the 2nd-century *Tattvārthasūtra* 1.8. The present abode /area/volume occupied by an entity at present is called its abode (*kṣetra*).

Accordingly, “the categories (*padārtha*) and their details are understood in detail in terms of existence, number (enumeration), place or abode (*kṣetra*), extent of space touched (pervasion), continuity /time, interval of time, thought-activity, and reciprocal comparison”.

2) **Kṣetra as (“place”)** refers to a category of both *anugāmi* (following) and *ananugāmi* (preceding), according to *Tattvārthasūtra* 1.21. *Anugāmi* and *Ananugāmi* refer to a type of *gunapratyaya*: a category of knowledge (*jñāna*) obtained by clairvoyance (*avadhi-jñāna*).

3) **Kṣetra as (“spatial-range”)**.—The province in which the mind of others can be cognized by telepathy (*manahparyaya*) is called its spatial-range (*kṣetra*). according to the 2nd-century *Tattvārthasūtra* 1.25, “Telepathy (*manahparyaya*) and clairvoyance (*avadhi*) differ with regard to purity (*viśuddhi*), spatial-range (*kṣetra*), and species of the knower and the nature of the objects identified by them”.

Kṣetra as (“space”) or *Kṣetrariddhi* refers to “extraordinary power to enhance a space of small capacity to a space with extraordinarily large space” and represents one of the eight types of *rddhi* (extraordinary powers), that can be obtained by the Ārya (civilized people): one of the two classes of human beings, according to the 2nd-century *Tattvārthasūtra* 3.46.—Some ascetics

attain extraordinary powers to produce worldly miracles. Such attainments are called *riddhi*. There are eight types of such extraordinary powers (eg., Kṣetra).

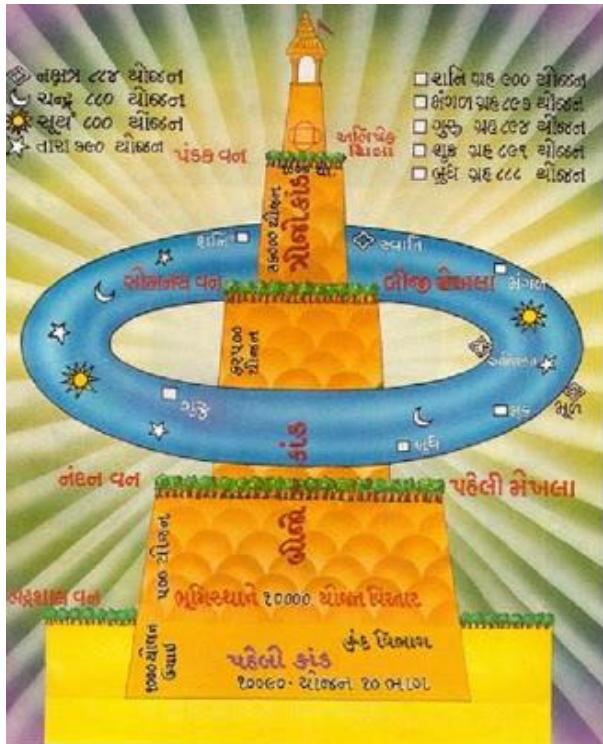
Kṣetra-riddhi (extraordinary power of enhancing space) is of two types namely:

1. space enhancing (*achinna-riddhi*),
2. *avacchinna-riddhi*.

Jain cosmology is the description of the shape and functioning of the Universe (*loka*) and its constituents (such as living beings, matter, space, time etc.) according to Jainism. Jain cosmology considers the universe as an uncreated entity that has existed since infinity with neither beginning nor end. Jain texts describe the shape of the universe as similar to a man standing with legs apart and arm resting on his waist. This Universe, according to Jainism, is broad at the top, narrow at the middle and once again becomes broad at the bottom

Kshetra Kshetra means something in Buddhism, Pali, Hinduism, Sanskrit, Jainism, Prakrit, the history of ancient India, Marathi. In Jainism it means a place for human habitation our earth. In Jambu Island, or Jambu Dweep there are 7 such Kshetras. Between each two Kshetras are one Varshdhar, i.e. a mountain. There are 6 such big mountains. The names of these 7 Kshetras are:

- (1) Bharat Kshetra (2) Hemvant Kshetra
- (3) Hari Varsh Kshetra (4) Mahavideh Kshetra
- (5) Ramyak Kshetra (6) Hiranya Vant Kshetra
- (7) Airavat Kshetra



Madhya lok is in the middle of the teen lok and situated below urdhalok and above adholok.

Madhya lok comprises of continents surrounded by rivers and mountains.

The madhya lok comprises of 3 dweeps where human and animals live -

1. Jambudweep (innermost)
2. Dhatkikhand dweep (middlemost)
3. Pushkarvar dweep (outermost)

The Mahavideh Kshetra is in the middle of Jambu Dwip. In the South of it are Bharat, Hemvant and Hari Varsh Kshetras and in the north of it are Ramyak, Hiranya Vant and Airvat Kshetra.

(1) Bharat Kshetra : The God Bharat is the chief of this Kshetra. His life-span is one 'Palyopam' years. Because of the God Bharat, this Kshetra is known as Bharat Kshetra. We all live here in Bharat Kshetra.

(2) Hemvant Kshetra : This is located between two big mountains called Himvant and Maha Himvant Varshdhar. Hem is Gold. Here, all the equipments are golden. The twins sitting of series of rocks look golden. Hence, this is Hemvant Kshetra.

(3) Hari Varsh Kshetra : Hari means both Sun the twins here look golden whereas the others are silver in their brightness. Hence Hari Varsh Kshetra.

(4) Mahavideh Kshetra: Videh means body. The size of the body in this Kshetra is comparatively bigger, hence Maha (big) Videh. Besides, the size and area of this Kshetra as compared to others is also bigger. Here religion ins the order of the day. The state of mind is also better as belonging to 4th Ara.

(5) Ramyak Kshetra : The twins of this region have been playing and enjoying in the place of Heavenly tree with golden jewelry on it. That is why, it is known as Ramyak Kshetra.

(6) Hirnyavant Kshetra : The Rukmi mountain is silver made, and the Shikhari mountain is made of gold. This Kshetra is located between the two, hence the peaks look golden. Hence, Hiranyavant Kshetra.

(7) Airavat Kshetra : The chief of this Kshetra Airavat Kshetra is God Airavat. Hence Airavat Kshetra. All the arrangement are like those in Bharat Kshetra. First we will discuss the most sought after area Maha-Videh Kshetra (hereafter referred to as MVK) as per Jain Philosophy, is one of the most sought after regions to be born in for all sentient beings, not just in the human world (referred to as Madhya-Loka), but also for demigods (deva) of heavens and hellish beings (narki) of the underworlds. It's because this is the land from where the gateway to Moksha (the state of eternal liberation) is always open. Below are some of the details about the same as per Jain annals.

Location:

Jain philosophy divides this universe into three distinct regions viz:

1. Urdhva-Loka - A multi-layered region of our multiverse which is the abode of demigods (devas)
2. Madhya-Loka - A single-layered region of our multiverse which is the abode of Humans, animals, and plants
3. Ado-Loka - A multi-layered region of our multiverse which is the abode of hellish beings.

Out of these three, the Madhya-Loka - The abode of humans, animals and plants looks somewhat like the below image: According to Jainism there are 15

Karma Bhoomi (*kshetras*) from where humans can attain *moksha*. Out of these, 5 are in Mahavideh Kshetra; one in Jambu Dweep, two in Dhataki Khand (east and west) and two in Pushkara Dweep (east and west).

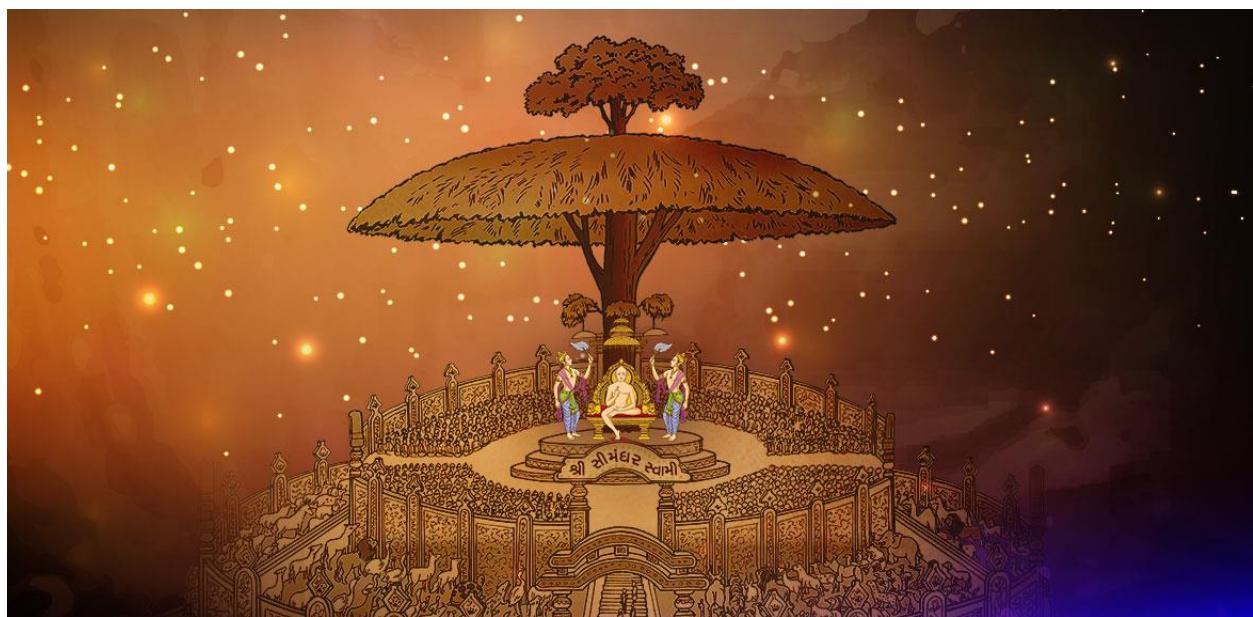
Geographical details of Mahavideh Kshetra:

Mahavideh Kshetra is located in the middle of Jambu Dweep, on both sides (east and west) of the Meru Mountain (which is right in the centre of Jambu Dweep). It is 100,000 yojan long and 33634 yojan wide. This whole area is divided in 32 parts (called Vijay) by mountains and rivers.

Its a flat, disc-shaped, multi-ringed region with a massive celestial structure called 'Mt Meru' in the center that makes the entire structure of 'Madhya-Loka' revolves around itself.

Out of these multi-ringed universes, it's the first 2.5 rings that have planets that are hospitable for mankind, (including our earth). These rings are collectively referred to as "Adai-Dvipa"

Amid these 2.5 rings, the first is referred to as "Jambudvipa" and Jain annals describe it as flat and round like a wheel of chariot and like all other rings, revolving around Mt Meru in its center, probably similar to the image below:



Jain annals, further sub-divide this island like celestial structure into seven distinct regions as marked below:

Our earth lies in the region which is in the distinct end portion of this structure and is called "Bharat-Kshetra". MVK lies in the central-most region of this structure, towards both sides of its central axis. Below is the image on how this celestial-superstructure is graphically and highly metaphorically portrayed in Jain annals:

Unique Orbit

What makes MVK most unique is that as this region roves around Mt Meru (central axis), it maintains an orbit that keeps conditions consistent throughout its curvature. Thus unlike our 'Bharat Kshetra', (which while revolving (Kala-Chakra) passes through epochs when it sometimes becomes so high on resources that it becomes living heaven, while it sometimes becomes so low that it becomes a living hell); MVK maintains a uniform state which is akin to the 4th Epoch of our region where enlightenment is possible.

24x7 presence of Tirthankaras

It's a central-most precept of all religions that the existence of the universe is not possible without the presence of a living God. Say for e.g., in Abrahamic-Sufi traditions these 'Living Gods' are referred to as 'Qutab' but when asked on where they are, the answers are not available. The Jain philosophy solves these riddle with MVK, where because of its unique place in our universe, there is always some or other completely-enlightened master present which in turn becomes the reservoir of spirituality for the whole of the Universe. One such enlightened master currently present and highly revered in Jain annals is Tirthankara Simandhar Swami

Life Span

Another thing that makes MVK unique is its huge life spans that runs into millions of years when calculated from the earth's perspective. Probably, it's because of close proximity to Mt Meru, which makes this entire region run in some sort of time-dilation.

Highly evolved Physical Bodies

Humans at MVK are not just highly spiritually evolved, but the 4th-Epoch type of environment rich in resources, also makes them highly evolved physically.

The average height of humans in this region is marked in Jain annals as 1500 feet.

Closed Borders

Jain annals mark that while humans of each region of Jambudvipa can travel in their own respective regions, crossing the borders between different regions is not physically possible. Thus, the only way to reach MVK is by being born in that region. However, there are various holy saints who are supposed to have developed direct spiritual contact with Tirthankara Simandhar Swami at MVK in the ongoing 5th Epoch itself. Thus, though physically reaching MVK is not possible, the spiritual connection can be made with Living Gods (Tirthankaras) in that region by deep meditation.

Mass or Area: Mahavideh Kshetra is extended on both sides (east and west) into Dhataki Khand and Pushkara Dweep. Thus there are two Mahavideh Kshetras in Dhataki Khand and two in Pushkara Dweep. Each of these is also divided in 32 parts (Vijay). Thus there are a total of 160 (32 x 5) Vijays in the five Mahavideh Kshetras.

Time Cycle (Kaal Chakra):

Unlike Bharat and Aerawat Kshetras, Mahavideh Kshetra is not governed by any time cycle. It has uniform conditions similar to the conditions prevailing in the 4th *Aara* (Dukham-Sukham Kaal).

Presence of Tirthankaras:

Since it has conditions equivalent to the 4th *Aara* prevailing all the time, Mahavideh Kshetra has the privilege of having some Tirthankaras being there all the time. At any given point of time there are a minimum of 20 Tirthankaras in the 5 Mahavideh Kshetras. This number can go to a maximum of 160 Tirthankaras; one in each Vijay. (At the time of second Tirthankara of our Bharat Kshetra, Lord Ajit Nath, there were 160 Tirthankaras in the 5 Mahavideh Kshetras).

Opportunity to Attain Moksha:

Again, due to the 4th *Aara* like situation prevailing, conditions are ripe for *Bhavya Jivas* to attain moksha from Mahavideh Kshetra all the time. So, unlike Bharat and Aerawat Kshetras, where humans cannot attain moksha these days (being 5th *Aara*), from Mahavideh Kshetra one can attain moksha anytime by shedding karmas.

General:

Humans have very big body structure and long life. Height of the Tirthankaras in Mahavideh Kshetra is 500 Dhanush (1 Dhanush = 4 Hands). Their age is 8.4 million Poorvas (1 Poorva = 8.4 million X 8.4 million years or 70,560,000,000,000 years). This is the average age and height of people over there.

Wish to be born in Mahavideh Kshetra:

Since Mahavideh Kshetra presents most conducive environment to pursue the path of enlightenment, aspirants of moksha have an inherent desire to be born there. One can have the opportunity of attending the Tirthankara's *Samavsharan* and be blessed by them.

When are the Kalyanaks of the 20 Tirthankaras in Mahavideh Kshetra -

Tirthankars born in the 5 *Bharat Kshetras* and the 5 *Airavat Kshetras* of the *Adhai-dweep*(Area comprising of *Jambudweep*, *Dhatkikhand dweep* and *Ardha Pushkardweep* as per Jain cosmology) have all the 5 *Kalyanaks* (Auspicious Events) celebrated by the humans and celestial beings.

However the Tirthankars born in the 5 *Mahavideh Kshetras*(each *Mahavideh* is divided into 32 *vijayas*, and in every *vijaya* there is a possibility of the Tirthankar taking birth. Thus in all $5*32=160$ *vijayas* in *Mahavideh Kshetras*) can have either 2, 3 or 5 *Kalyanaks*(Auspicious Events).

At present, due to the 5th epoch (kaal) prevailing in the 5 *Bharat* and 5 *Airavat Kshetras*, there is no Tirthankar in these regions. However, due to

the *eternal* 4th epoch(kaal) prevailing in the 5 *Mahavideh Kshetras*, there is a 24*7 availability of Tirthankars.

*At present there is an availability of 20 Tirthankars in the 5 Mahavideh Kshetras (4 Tirthankars in each Mahavideh kshetra, hence 4*5=20 Tirthankars).*

The names of the present(*Viharman*) 20 Tirthankars are as follows-

- 1) *Simandhar* Swami
- 2) *Yugmandhar* Swami
- 3) *Bahu* Swami
- 4) *Subahu* Swami
- 5) *Sujitnath* Swami
- 6) *Swayamprabha* Swami
- 7) *Rushbhanan* Swami
- 8) *Anantvirya* Swami
- 9) *Soorprabh* Swami
- 10) *Vishalprabha* Swami
- 11) *Vajdhar* Swami
- 12) *Chandranan* Swami
- 13) *Chandrbahu* Swami
- 14) *Bhuyongdev* Swami
- 15) *Ishwar* Swami
- 16) *Nemiprabha* Swami
- 17) *Virsen* Swami
- 18) *Mahabhadra* Swami
- 19) *Devyash* Swami
- 20) *Abhivirya* Swami

The *first 4 Tirthankars* from the above list i.e

1. *Simandhar* Swami
2. *Yugmandhar* Swami



3. *Bahu Swami*
4. *Subahu Swami*

belong to the *Mahavideh Kshetra* of our *Jambudweep*. They are near us as compared to the remaining 16 Tirthankars.

Simandhar Swami is the living Tirthankar in Mahavideh Kshetra near us in northeast direction. This is also very important since a soul can transmigrate to and take a human birth in one of the Maha-Videh regions now and progress

to reach the liberation even though, it is not possible to attain liberation in the present time in our region (Bharat Kshetra).

Life of Simandhar Swami:

Tirthankar Simandhar Swami will have all the 5 Kalyanaks (Auspicious Events) in their life. At present, our twenty living tirthankaras have finished their four kalyanaks in the same time period.

1) Chyavan Kalyanak:

As per Jain cosmology, Jambudwip has one Bharat, one Mahavideh and one Airavat Kshetra. Maha vedeh Kshetra is made up of 32 vijay. *8th Vijay is called 'Pushkalavati'* an eminent king called Shreyansh was the ruler of *Pundarikgiri*. His wife's name was Queen Satyaki. Once, during the nightfall, while queen was half awake, she saw fourteen/sixteen auspicious dreams. In the morning, she informed her husband about the dreams. Upon hearing about the dreams, king got impressed and called dream evaluator. This evaluator made elaborate calculations and proclaimed that the child will be a Tirthankar, savior of all, a living absolute.

2) Janma Kalyanak:

As per the moon calendar beautiful boy was born on the 10th day Vad of the Chaitra Month. His birth was gloriously celebrated by all heavenly gods (dev - devi). He was born with three types of knowledge. 1: Mati gyan - divine perception, 2: Shruti gyan - words of wisdom, 3: Avadhi gyan. This *event happened* when in Bharat Kshetra, *17th Tirthankara Kunthunath* attained nirvana and before the birth of *18th Tirthankara Arahnath*. He was named Simandhar. Immediately, after his birth the king and his people miraculously prospered. He was 500 Dhanush (1,500 feet) tall. He was totally free from the wordly desires, yet he bent to the request of his parents and got married to the princess Rukmani. While dispensing the responsibilities that came to his share, he was always very keen in becoming instrumental in freeing humankind from misery and perpetual bondage of life and death, so they can attain liberation.

3) Diksha Kalyanak:

During the time between *20th Tirthankara Munisuvrat swami* and the birth of the *21st Tirthankara Naminath swami*, *Simandhar Swami* renounced the world on 3rd day of Sud in the month of Falgun. Immediately, there opened the 4th kind of knowledge. *ManParyav Gyan* within him. Now he could see every aspects of his thought process. Thus he started correcting the subtle thought related to the mistakes.

4) Keval Gyan Kalyanak:

After a thousand years as a sadhu (ascetic), he became a fully omniscents and attain Keval Gyan – Absolute Knowledge on *13th day of sud in the month of Chaitra. Same day as Tirthankara Mahavir swami's Janma Kalyanak*. Once, he became Arihant, he established 4 fold religion-spiritual organization. Millions of people got liberated through him, by his divine sight and Deshana. Tirthankar's *sermon(deshana)* can be understood by all living beings including animals, people and celestial beings. In his vicinity, the weather is always pleasant, no disease present for miles away. The *samavasaran(divine preaching hall)* can accommodate everyone. *Dharmachakra* and *Ashta mangal* are always present at the *samavasaran*. His speech is without any attachment.

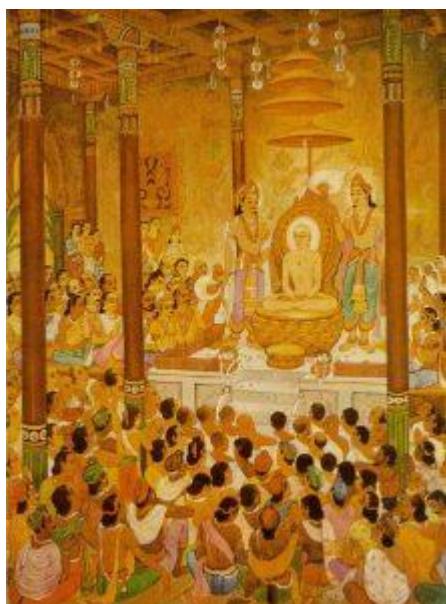
5) Future – Nirvana Kalyanak:

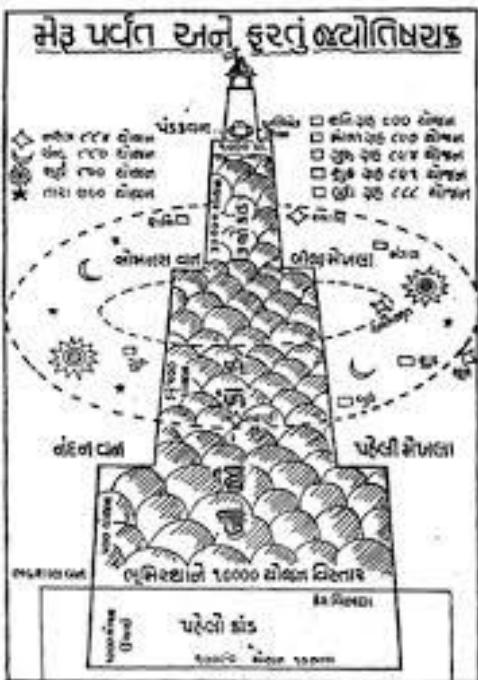
He has very long life span of 300,000 years. At present, approximately he is 175,000 years old. He will be around for another 125,000 years. In the next ascending cycle, *Simandhar Swami* and nineteen other tirthankaras at Maha videh will attain final liberation after completing their life span of eight million four hundred thousand years, on shravan sud third. At that momentous time, in the Bharat kshetra, the *8th Tirthankara Pedhaada Swami* of the *next cycle* of 24 Tirthankars (*chovisi*), would be walking on our earth and the *7th Tirthankara Udaya swami* would have just attained *nirvana(Moksha)*.¹

Location: According to Jain cosmology, *Maha Videh Kshetra* is at the centre of *jambudweep*. There are five *videh kshetras* in all. All these five are at the

centres of *dhai dweep*. Let's talk about the *videh kshetra* of *jambudweep* here. At the centre of *videh kshetra* is *sudarshan meru*, on the top of which, *abhishek* of the *Tirthankar* is done by the *Indra*. On both the sides(left hand and right hand) i.e. *Purv videh* & *pashchim videh* there are 16–16 regions called as *nagri*. These are vertically divided in halves and horizontally divided because of *sita nadi* and *sitoda nadi*.

Tirthankars always exist in *videh kshetra*. At the max., there can be 160 *Tirthankars* in all five *videh kshetra*. The environment in these *Videh Kshetra* is as that of *fourth era of Bharat/ Airavat kshetra* i.e. *dukhma sukhma kaal*. There are two *kshetras* called *Uttar Kuru* & *Dev Kuru kshetra* in *videh kshetra* above and below the *Sudarshan Meru*. The environment in these *kshetras* is like that of *first era of Bharat/ Airavat kshetra* i.e. *Uttam Bhog bhumi*. As we have seen in the above paragraphs, the system in this *videh kshetra*, same is in the remaining *Videh Kshetra* which are in *Dhatkikhand dweep* and half area of *Pushkarwar dweep*.





Description of Jambu Dwip or Dweep

Island (Dwips) - Areas (Kshetras) - Oceans and mountains.Kshetra (Area)

Mountains

There are 6 big Varshdhar mountains in **Jambu Dwip**. They are (1) Him Vant, (2) Maha Him Vant (3) Nishadh, (4) Nilvant, (5) Rukmi, (6) Shikhari. These six mountains are called Varshdhar – Varsh means Kshetra and Dhar means holder. These 6 mountains hold 7 Kshetra in between them, each one making a boarder. They restrict or limit the Kshetra. They are also called Kul Girikul is a community. Since these six mountinas form a community of mountains, they are Kul Giri. Each of these mountains have their chief holding the similar name of respective mountain. These mountains on their east and waste touch Lavan (Salty) ocean. Both the ends of the mountain touch east and west end of this ocean.

At the end of Bharat Kshetra the Khsulla Himvant mountain is 4 times bigger. Likewise, the Maha Himvant mountain is also 4 times bigger.

(1) Kshulla (Small) Himvant Mountain : This mountain being smaller both in length and width, than the Maha Himvant mountain, it is known as Kshulla

(Small)

Himvant.

Maha Him Vant Mountain : Bigger both in length and width than the former one, it is Maha (Big) Him Vant.

(2) Nishadh Mountain : Nishadh also means an ox. There are many peaks of oxen shape on this mountain. So it is Nishadh mountain.

(3) Nilvant Mountain : Nil means a kind of pearl. Nil Mani are abundautly found on this mountain, that is why, it is Nilvant Mountain.

(4) Rukmi Mountain : This mountain is permanently silver. Hence, Rukmi (Silver made)

(5) Shikharini Mountain: Shikhrini means Trees. The peaks of this mountain have tree like shape. Hence, Shikhrini mountain.

Oceans: According to Jain belief the entire Middle Lok is permanently having wheel-like shape. The middle portion of this have 75% of water the big giant size rivers are almost like big oceans. We have detailed description of oceans, rivers and mountains in Jain scripture in its factual form.

Jambu Dwip has 1 lakh Yojans area. The Lavan (Salty) ocean surrounding it covers two lakhs Yojans. Then, each continent is covered by the oceans of the same name, but twice it size. eg. Puskar Dwip, Puskar var ocean, Varuni var Dwip, Varunivar ocean etc. Each ocean is twice the size of the continent, island. There are such 32 Dwips and 32 Oceans. The last ocean is Swayambhu Raman.

It is said that the water of Lavan Ocean is salty, that of Kshirvar ocean tasting like boiled milk, that of Dhrutwar ocean tasting like Ghee, that of Kalodadhi ocean, Puskaravart ocean and Swayambhu Raman Ocean tasting like fresh rain water, that of Varunivar ocean tasting like wine and that of all other oceans tasting like the sugarcane juice. The water of Lavan ocean being salty, cannot be used for drinking by any body except those creatures living in it.

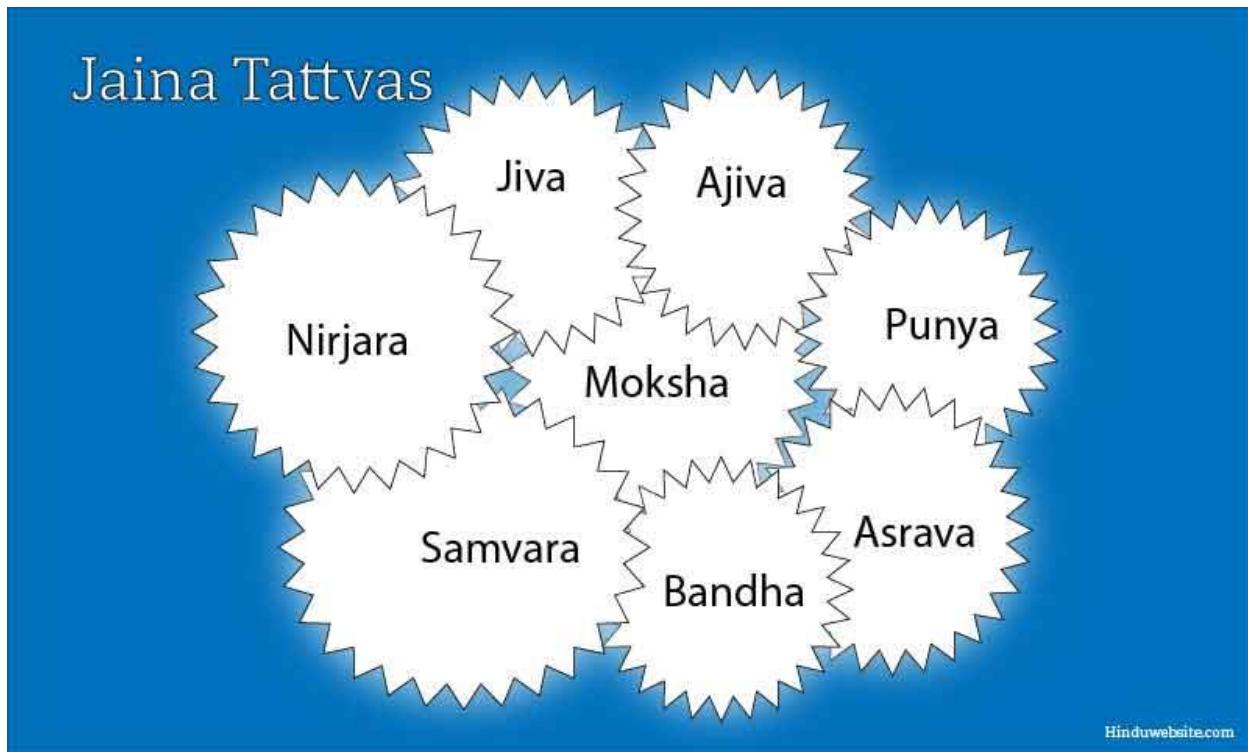
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Dravya, (“substance”) a fundamental concept of Jainism



Dravya, (Sanskrit: “substance”) a fundamental concept of Jainism, a religion of India that is the oldest Indian school of philosophy to separate matter and soul completely. The Jains recognize the existence of five *astikayas* (eternal categories of being) which together make up the *dravya* (substance) of existence. These five are *dharma*, *adharma*, *akasha*, *pudgala*, and *jiva*. *Dharma* is both a moral virtue and, in a meaning unique to Jainism, the medium that allows beings to move. *Adharma*, the medium of rest, enables beings to stop moving. *Akasha*, the space in which everything exists, is separated in two categories, world space (*lokakasha*) and non-world space (*alokiakasha*), which is infinitely larger than world space but empty. These three categories are unique and inactive. *Pudgala* (“matter”) and *jiva* (“soul”) are active and infinite. Only *pudgala* is perceptible, and only *jiva* has consciousness. Added later by the Digambara sect, a sixth category of *dravya*, *kala* (time), is eternal but not universal, because it does not occur in the outermost layers of the

world. **Dravya** (Hindi: द्रव्य) means substance or entity. According to the Jain philosophy, the universe is made up of six eternal substances: sentient beings or souls (*jīva*), non-sentient substance or matter (*pudgala*), principle of motion (*dharma*), the principle of rest (*adharma*), space (*ākāśa*) and time (*kāla*).^{[1][2]} The latter five are united as the *ajīva* (the non-living). As per the Sanskrit etymology, *dravya* means substances or entity, but it may also mean real or fundamental categories.^[2]

Jain philosophers distinguish a substance from a body, or thing, by declaring the former as a simple element or reality while the latter as a compound of one or more substances or atoms. They claim that there can be a partial or total destruction of a body or thing, but no *dravya* can ever be destroyed.¹

Classification and importance in Jainism

The *dravya* in Jainism are fundamental entities, called *astikaya* (literally, 'collection that exists'). They are believed to be eternal, and the ontological building blocks that constitute and explain all existence, whether perceived or not. According to the Śvētāmbara tradition of Jainism, there are five eternal substances in existence: Soul (*jīva*), Matter (*pudgala*), Space (*akasha*), motion (*Dharma*) and rest (*Adharma*). To this list of five, the

Digambara Jain tradition adds "Time" (*kala*) as the sixth eternal substance. In both traditions, the substance of space is conceptualized as "world space" (*lokakasha*) and "non-world space" (*alokikakasha*). Further, both soul and matter are considered as active ontological substances, while the rest are inactive.^[6] Another categorization found in Jain philosophy is *jīva* and *ajīva*, the latter being all *dravya* that is not *jīva*.

Out of the six *dravyas*, five except time have been described as *astikayas*, that is, extensions or conglomerates. Since like conglomerates, they have numerous



Dravyas or Substances in Jain Philosophy

space points, they are described as *astikaya*. There are innumerable space points in the sentient substance and in the media of motion and rest, and infinite ones in space; in matter they are threefold (i.e. numerable, innumerable and infinite). Time has only one; therefore it is not a conglomerate. Hence the corresponding conglomerates or extensions are called—*jivastikaya* (soul extension or conglomerate), *pudgalastikaya* (matter conglomerate), *dharmastikaya* (motion conglomerate), *adharmastikaya* (rest conglomerate) and *akastikaya* (space conglomerates). Together they are called *pancastikaya* or the five *astikayas*.



Jīva (living entity)

A special feature of Acharya Umāsvāmi's *Tattvarthasutra* is that it is the first Jaina scripture written in the Sanskrit language. The work is of great value for the beginner as well as for the learned. Its composition has great charm. Each Sutra is composed in least possible words and can easily be memorized. Many Jains recite these Sutras.

Tattvarthasutra is invaluable for understanding life, and pursuit of happiness. The hardships and afflictions that we have to endure are of our own making. Our deeds, driven by passions, lead to sufferings and reproach in this world and in the next. Virtuous activity alone, which is the cause of merit (punya), leads to joyous feeling, auspicious life, charming and lustrous physique, and

high status. Our ultimate goal is the attainment of the divine attributes, in fullness and perfection, of our souls. We can reach our goal only through the three-fold path of right faith, right knowledge and right conduct.²

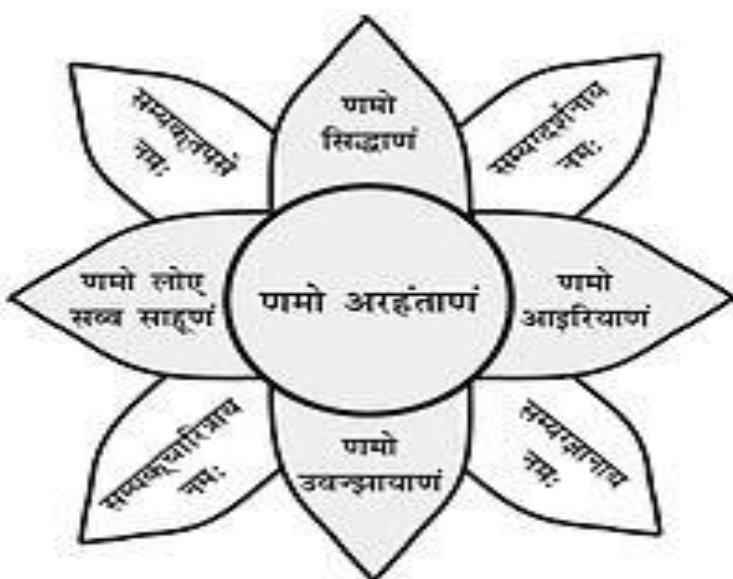
Jiva means "soul" in Jainism, and is also called *jivatman*. It is a core concept and the fundamental focus of the Jain theology. The soul is believed to be eternal, and a substance that undergoes constant modifications, in every life, after every rebirth of a living being. *Jiva* consists of pure consciousness in the Jain thought, has innate "free will" that causes it to act but is believed to be intangible and formless. It is the soul that experiences existence and gains knowledge, not mind nor body both believed to be a heap of matter. Jain philosophy further believes that the soul is the mechanism of rebirth and karma accumulation. It is the same size in all living beings, such as a human being, a tiny insect and a large elephant. *Jiva* is everywhere, filling and infused in every minuscule part of the entire *loka* (realm of existence), according to Jainism. The soul has the potential to reach omniscience and eternal bliss, and end the cycles of rebirth and associated suffering, which is the goal of Jain spirituality.



According to Jain philosophy, this universe consists of infinite *jivas* or souls that are uncreated and always existing. There are two main categories of souls: un-liberated mundane embodied souls that are still subject to transmigration and rebirths in this *samsara* due to karmic bondage and the liberated souls that are free from birth and death. All souls are intrinsically pure but are found in bondage with karma since beginning-less time. A soul has to make efforts to eradicate the karmas attain its true and pure form.

10th-century Jain monk Nemichandra describes the soul in *Dravyasamgraha*: The sentient substance (soul) is characterized by the function of understanding, is incorporeal, performs actions (doer), is co-extensive with its own body. It is the enjoyer (of its actions), located in the world of rebirth (*samsara*) (or) emancipated (*moksha*) (and) has the intrinsic movement upwards.

— *Dravyasamgraha* (2)



The qualities of the soul are *chetana* (consciousness) and *upyoga* (knowledge and perception). Though the soul experiences both birth and death, it is neither really destroyed nor created. Decay and origin refer respectively to the disappearing of one state and appearing of another state and these are merely the modes of the soul. Thus Jiva with its attributes and modes, roaming in

samsara (universe), may lose its particular form and assume a new one. Again this form may be lost and the original acquired.

Jivas are believed to be of two types: stationary and mobile. Illustration of the former are plants, while moving *jivas* include examples such as human beings, animals, gods, hell beings and insects. *Jivas* are further classified in Jain philosophy by an assigned number of senses which range from one to five sensory organs. Inert world such as air, fire or clod of dirt, considered non-sensate in contemporary science, are asserted in historic texts of Jainism to be living and with sensory powers.

Ajiva (five non-living entities)

The *jiva* is believed to rely on other *dravya* to function. The Jain philosophy completely separates body (matter) from the soul (consciousness). Souls reside in bodies and



Sculpture depicting the Jainism's message: "Ahinsa Parmo Dharm" (non-violence is the highest virtue or religion).

journey endlessly through *samsāra* (that is, realms of existence through cycles of rebirths and redeaths. *Ajīva* consists of everything other than *jīva*.^[22] Life processes such as breath means of knowledge such as language, all emotional and biological experiences such as pleasure and pain are all believed in Jainism to be made of *pudgala* (matter). These interact with *tattva* or reality to create, bind, destroy or unbind karma particles to the soul. According to Dundas, *Dharma* as a metaphysical substance in Jain philosophy may be understood as "that which carries" instead of the literal sense of ordinary physical motion. Thus, *dharma* includes all verbal and mental activity that contributes to karma and purification of the soul.

Pudgala (Matter)

Matter is classified as solid, liquid, gaseous, energy, fine Karmic materials and extra-fine matter i.e. ultimate particles. *Paramāṇu* or ultimate particle (atoms or sub-atomic particles) is the basic building block of all matter. It possesses at all times four qualities, namely, a color (*varna*), a taste (*rasa*), a smell (*gandha*), and a certain kind of palpability (*sparsha*, touch). One of the qualities of the *paramāṇu* and *pudgala* is that of permanence and indestructibility. It combines and changes its modes but its basic qualities remain the same.^[26] It cannot be created nor destroyed and the total amount of matter in the universe remains the same.

Dharmastikaay

Dharmastikaay means the principles of Motion that pervade the entire universe. Dharmastikaay and Adharmastikaay are by themselves not motion or rest but mediate motion and rest in other bodies. Without *Dharmastikaay* motion is not possible. The medium of motion helps matter and the sentient that are prone to motion to move, like water (helps) fish. However, it does not set in motion those that do not move.

Adharmastikaay

Without *adharmastikaay*, rest and stability is not possible in the universe. The principle of rest helps matter and the sentient that are liable to stay without

moving, like the shade helps travellers. It does not stabilize those that move. According to Champat Rai Jain:

The necessity of Adharmastikaay as the accompanying cause of rest, that is, of cessation of motion will be clearly perceived by any one who will put to himself the question, how jīvas and bodies of matter support themselves when coming to rest from a state of motion. Obviously gravitation will not do, for that is concerned with the determination of the direction which a moving body may take.

Ākāśa (space)

Space is a substance that accommodates the living souls, the matter, the principle of motion, the principle of rest and time. It is all-pervading, infinite and made of infinite space-points.^[30]

Kāla (time)

Kāla is a real entity according to Jainism and is said to be the cause of continuity and succession. Champat Rai Jain in his book "*The Key of Knowledge*" wrote:

...As a substance which assists other things in performing their 'temporal' gyrations, Time can be conceived only in the form of whirling posts. That these whirling posts, as we have called the units of Time, cannot, in any manner, be conceived as parts of the substances that revolve around them, is obvious from the fact that they are necessary for the continuance of all other substances, including souls and atoms of matter which are simple ultimate units, and cannot be imagined as carrying a pin each to revolve upon. Time must, therefore, be considered as a separate substance which assists other substances and things in their movements of continuity.³

— Champat Rai Jain

Jaina philosophers call the substance of Time as *Niścay* Time to distinguish it from *vyavhāra* (practical) Time which is a measure of duration- hours, days and the like.

Attributes of Dravya

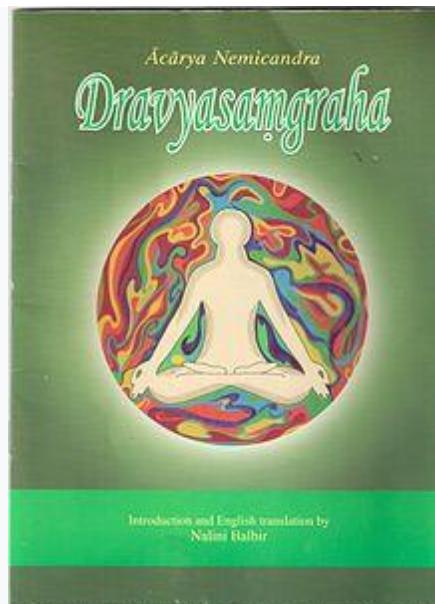
These substances have some common attributes or gunas such as:

- *Astitva* (existence): indestructibility; permanence; the capacity by which a substance cannot be destroyed.
- *Vastutva* (functionality): capacity by which a substance has function.
- *Dravyatva* (changeability): capacity by which it is always changing in modifications.
- *Prameyatva* (knowability): capacity by which it is known by someone, or of being the subject-matter of knowledge.
- *Agurulaghutva* (individuality): capacity by which one attribute or substance does not become another and the substance does not lose the attributes whose grouping forms the substance itself.
- *Pradeshatva* (spatiality): capacity of having some kind of location in space.

There are some specific attributes that distinguish the dravyas from each other:

- *Chetanatva* (consciousness) and *amurtavta* (immateriality) are common attributes of the class of substances soul or jiva.
- *Achetanatva* (non-consciousness) and *murtatva* (materiality) are attributes of matter.
- *Achetanatva* (non-consciousness) and *amurtavta* (immateriality) are common to Motion, Rest, Time and Space.
- 10th century Jain Acarya, Nemicandra Siddhānta Cakravartin is regarded as the author of *Dravyasamgraha*. He was the teacher of Camundaraya—the general of the Western Ganga Dynasty of Karnataka. Nemicandra was a prolific author and a specialist in summarizing and giving lucidly the essence of teachings in various fields; *sangrahas*

(compendium) and *sāras* (essence) were his specialty. He also wrote *Trilokasāra* (essence of cosmology), *Labdhisāra* (essence of attainments), *Kṣapāṇasāra* (essence on destruction of karmas), and *Gommaṭasāra* (essence of Gommata, a treatise on soul and Karma). Although not much is known about him from his own works, at the end of the *Trilokasāra* and of the *Gommaṭasāra*, he introduces himself as a pupil of Abhayanandi, Vīranandi, Indranandi and Kanakanandi. He is said to have inspired Camundaraya to build the famous Bāhubali statue at Shravanabelagola. *Vahuvali Charitra* (a Jain work based on collection of traditions) notes that Nemicandra belonged to the monastic order of Desiya gana. After establishing the statue of Bāhubali, Camundaraya offered villages yielding a revenue of 96,000 gold coins to Nemicandra for daily worship of and festivals for Gommatesvara (Lord Bāhubali).



English translation by Nalini Balbir

Dravyasamgraha has played an important role in Jain education and is often memorized because of its comprehensiveness and brevity.^[1] The composition of *Dravyasamgraha* is influenced from the earlier Jain works such as Umāsvāti's

Tattvārthasūtra and Kundakunda's *Pañcāstikāyasara* because these works are based on the same topics as the *Dravyasamgraha*.

According to Nalini Balbir, the *Dravyasamgraha* is largely a work of definitions of concepts with mnemonic perspective. In its 58 verses, the author makes skillful use of *āryā metre*.^[3] Nemicandra's presentation is often articulated around the opposition between the conventional and the absolute points of view (*vyavahāra* and *niścaya-naya*), or around the contrast between the material and the spiritual angles (*dravya* and *bhāva*). Sarat Chandra Ghoshal, the translator of *Dravyasamgraha*, divides the entire text in three convenient parts—the first part deals with six dravyas (verses 1–27), the second with seven tattvas (verses 28–39) and the third part describes the way to attain liberation (verses 40–57).

The six dravyas

In the opening verse, along with the usual *mangalacharana* (eulogy), it is mentioned that dravya consists of *jīva* and *ajīva*. In the second verse Jīva is defined. The sentient substance (soul) is characterized by the function of understanding, is incorporeal, performs actions (doer), is co-extensive with its own body. It is the enjoyer (of its actions), located in the world of rebirth (*samsara*) (or) emancipated (*mokṣa*) (and) has the intrinsic movement upwards.

— *Dravyasamgraha*—2

The various characteristics of Jīva mentioned in the definition are taken up one by one in verses 3–14. *Dravyasamgraha* classifies the embodied souls on the basis of the number of senses possessed by it: from one to five senses.^[6] After this detailed description of Jīvas the author proceeds to describe Ajīvas—*Pudgala*, *Dharma*, *adharma*, *Akasa* and *Kala*, each of which is defined in verses 16–22. Among these, as per verse 23, the *Jīva*, *pudgala*, *dharma*, *adharma*, and *akasa* are called *astikayas*, the extensibles or conglomerates.

Tattvas

The second part deals with the seven tattvas (fundamental principles or verities): *jīva* (soul), *ajīva* (non soul), *āsrava* (karmic inflow), *bandha* (bondage of karmas), *saṃvara* (stoppage of karmas), *nirjarā* (shedding of karmas) and *mokṣa* (emancipation or liberation). Together with *puṇya* (merit or beneficial karma) and *pāpa* (demerit or harmful karma) they form nine *padārtha*. Some call all nine as *navatattva* or nine *tattvas*.

Mokṣa

The third part of *Dravyasangraha* begins with verse 39 describing the means to attain liberation from conventional and real point of views. The three jewels of Jainism also known as *Ratnatraya*—*Samyak darśana* (rational perception), *samyak jñāna* (rational knowledge) and *samyak cāritra* (rational conduct)—which are essential in achieving liberation—are defined and the importance of *dhyāna* (meditation) is emphasized. On meditation, Nemicandra says

Do not be deluded, do not be attached, do not feel aversion for things which are (respectively) dear or not dear (to you), if you desire a steady mind for the attainment of extraordinary meditation.

— *Dravyasamgraha*—48

Do not act, do not talk, do not think at all, so that the soul is steady and is content in the self. This indeed is supreme meditation.

— *Dravyasamgraha* (56)

Obeisance to Pañca-Parameṣṭhi (five supreme beings)

Pañca-Parameṣṭhi : Verses 49 to 54 of the *Dravyasamgraha*, succinctly characterizes the five Supreme Beings (*Pañca-Parameṣṭhi*) and their characteristics.

Having destroyed the four inimical varieties of karmas (*ghātiyā* karmas), possessed of infinite faith, happiness, knowledge and power, and housed in

most auspicious body (paramaudārika śarīra), that pure soul of the World Teacher (Arhat) should be meditated on.

— *Dravyasamgraha* (50)

The IAST | "**Pañca-Paramesṭhi**" (Sanskrit for "fivefold superiority") in Jainism are a five-fold hierarchy of religious authorities worthy of veneration:

#Arihanta: the 24 Tirthankaras or Jinas, the legendary founding figures of Jainism in the present Kaalchakra (time-cycle)

#Ashiri: the Siddhas or "perfected" saints

#Acharya: "teachers"

#Upadhyaya: "preceptors"

#Munis: monks

The five initials, viz. "A+A+A+U+M" are taken as forming the Aum syllable.

The five supreme beings are:

1. Arihant: The awakened souls who have attained keval gyan are considered as Arihant. The 24 Tirthankaraas or Jinas, the legendary founding figures of Jainism in the present time cycle are Arihants. All Tirthankaras are Arihants but not all Arihants are Thirthankars.^[2]
2. Siddha (Ashiri): The souls which have been liberated from the birth and death cycle.
3. Acarya
4. Upadhyaya ("Preceptors")
5. *Muni* or Jain monks

The five initials, viz. A+A+A+U+M are taken as forming the Aum syllable.

Dravyasamgraha, a major Jain text, succinctly characterizes the five Supreme Beings (**Pañca-Paramesṭhi**)

1. Definition of the World Teacher (Arhat) - verse 50
2. Definition of the liberated souls (Siddha) - verses 51.
3. Definition of the Chief Preceptor (Acarya) - verse 52.
4. Definition of the Preceptor (Upadhyaya) - verse 53.

5. Definition of the Ascetic (Sadhu) - verse 54.

Meditate on, recite or chant the sacred mantras, consisting of thirty-five, sixteen, six, five, four, two and one letter(s), pronouncing the virtues of the five supreme beings (Pañca-Parameṣṭhi). Besides, meditate on and chant other mantras as per the teachings of the Preceptor (guru).

Arihant

Having destroyed the four inimical varieties of karmas (ghātiyā karmas), possessed of infinite faith, happiness, knowledge and power, and housed in most auspicious body (paramaudārika śarīra), that pure soul of the World Teacher (Arhat) should be meditated on.

— Dravyasaṃgraha (50)

Dravyasaṃgraha (Compendium of substances) is a 10th-century Jain text in Jain Sauraseni Prakrit by Acharya Nemicandra belonging to the Digambara Jain tradition. It is a composition of 58 *gathas* (verses) giving an exposition of the six *dravyas* (substances) that characterize the Jain view of the world: sentient (*jīva*), non-sentient (*pudgala*), principle of motion (*dharma*), principle of rest (*adharma*), space (*ākāśa*) and time (*kāla*). It is one of the most important Jain works and has gained widespread popularity. *Dravyasaṃgraha* has played an important role in Jain education and is often memorized because of its comprehensiveness as well as brevity.

Dravya (Hindi: द्रव्य) means substance or entity. According to the Jain philosophy, the universe is made up of six eternal substances: sentient beings or souls (*jīva*), non-sentient substance or matter (*pudgala*), principle of motion (*dharma*), the principle of rest (*adharma*), space (*ākāśa*) and time (*kāla*). The latter five are united as the *ajīva* (the non-living). As per the Sanskrit etymology, *dravya* means substances or entity, but it may also mean real or fundamental categories. Jain philosophers distinguish a substance from a body, or thing, by declaring the former as a simple element or reality while the latter as a compound of one or more substances or atoms. They claim that

there can be a partial or total destruction of a body or thing, but no dravya can ever be destroyed.

Classification and importance in Jainism

The *dravya* in Jainism are fundamental entities, called *astikaya* (literally, 'collection that exists'). They are believed to be eternal, and the ontological building blocks that constitute and explain all existence, whether perceived or not. According to the Śvētāmbara tradition of Jainism, there are five eternal substances in existence: Soul (*jīva*), Matter (*pudgala*), Space (*akasha*), motion (*Dharma*) and rest (*Adharma*). To this list of five, the Digambara Jain tradition adds "Time" (*kala*) as the sixth eternal substance. In both traditions, the substance of space is conceptualized as "world space" (*lokakasha*) and "non-world space" (*alokiakasha*). Further, both soul and matter are considered as active ontological substances, while the rest are inactive. Another

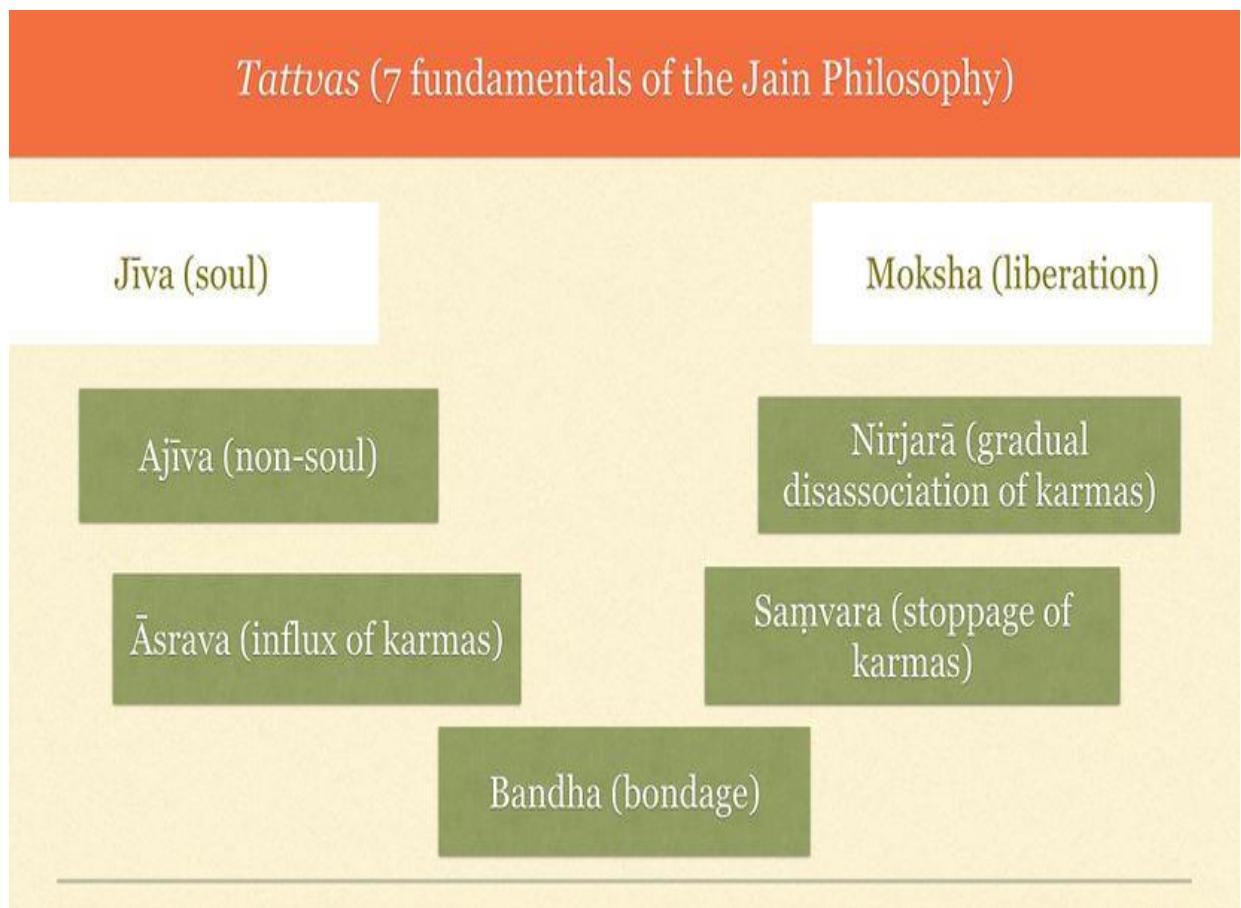


Chart showing the classification of *dravya* and *astikaya*

categorization found in Jain philosophy is *jīva* and *ajīva*, the latter being all *dravya* that is not *jīva*.

Out of the six *dravyas*, five except time have been described as *astikayas*, that is, extensions or conglomerates. Since like conglomerates, they have numerous space points, they are described as *astikaya*. There are innumerable space points in the sentient substance and in the media of motion and rest, and infinite ones in space; in matter they are threefold (i.e. numerable, innumerable and infinite). Time has only one; therefore it is not a conglomerate.^[9] Hence the corresponding conglomerates or extensions are called—*jīvastikaya* (soul extension or conglomerate), *pudgalastikaya* (matter conglomerate), *dharmastikaya* (motion conglomerate), *adharmaстikaya* (rest conglomerate) and *akastikaya* (space conglomerates). Together they are called *pancastikaya* or the five *astikayas*.

Jīva (living entity)

Jīva means "soul" in Jainism, and is also called *jīvatman*. It is a core concept and the fundamental focus of the Jain theology. The soul is believed to be eternal, and a substance that undergoes constant modifications, in every life, after every rebirth of a living being. *Jīva* consists of pure consciousness in the Jain thought, has innate "free will" that causes it to act but is believed to be intangible and formless. It is the soul that experiences existence and gains knowledge, not mind nor body both believed to a heap of matter. Jain philosophy further believes that the soul is the mechanism of rebirth and karma accumulation. It is the same size in all living beings, such as a human being, a tiny insect and a large elephant. *Jīva* is everywhere, filling and infused in every minuscule part of the entire *loka* (realm of existence), according to Jainism.^[14] The soul has the potential to reach omniscience and eternal bliss, and end the cycles of rebirth and associated suffering, which is the goal of Jain spirituality.

According to Jain philosophy, this universe consists of infinite *jivas* or souls that are uncreated and always existing. There are two main categories of souls: un-liberated mundane embodied souls that are still subject to transmigration and rebirths in this *samsara* due to karmic bondage and the liberated souls that are free from birth and death. All souls are intrinsically pure but are found in bondage with karma since beginning-less time. A soul has to make efforts to eradicate the karmas attain its true and pure form.

10th-century Jain monk Nemichandra describes the soul in *Dravyasamgraha*: The sentient substance (soul) is characterized by the function of understanding, is incorporeal, performs actions (doer), is co-extensive with its own body. It is the enjoyer (of its actions), located in the world of rebirth (*samsara*) (or) emancipated (*moksha*) (and) has the intrinsic movement upwards.

— *Dravyasamgraha* (2)

The qualities of the soul are *chetana* (consciousness) and *upyoga* (knowledge and perception). Though the soul experiences both birth and death, it is neither really destroyed nor created. Decay and origin refer respectively to the disappearing of one state and appearing of another state and these are merely the modes of the soul. Thus Jiva with its attributes and modes, roaming in *samsara* (universe), may lose its particular form and assume a new one. Again this form may be lost and the original acquired.

Jivas are believed to be of two types: stationary and mobile. Illustration of the former are plants, while moving *jivas* include examples such as human beings, animals, gods, hell beings and insects.^[19] *Jivas* are further classified in Jain philosophy by an assigned number of senses which range from one to five sensory organs. Inert world such as air, fire or clod of dirt, considered non-sensate in contemporary science, are asserted in historic texts of Jainism to be living and with sensory powers.

Ajiva (five non-living entities)

The *jiva* is believed to rely on other *dravya* to function. The Jain philosophy completely separates body (matter) from the soul (consciousness). Souls reside

in bodies and journey endlessly through *samsāra* (that is, realms of existence through cycles of rebirths and redeaths).^[21] *Ajiva* consists of everything other than *jiva*. Life processes such as breath means of knowledge such as language, all emotional and biological experiences such as pleasure and pain are all believed in Jainism to be made of *pudgala* (matter). These interact with *tattva* or reality to create, bind, destroy or unbind karma particles to the soul. According to Dundas, *Dharma* as a metaphysical substance in Jain philosophy may be understood as "that which carries" instead of the literal sense of ordinary physical motion. Thus, *dharma* includes all verbal and mental activity that contributes to karma and purification of the soul.

Pudgala (Matter)

Matter is classified as solid, liquid, gaseous, energy, fine Karmic materials and extra-fine matter i.e. ultimate particles. *Paramāṇu* or ultimate particle (atoms or sub-atomic particles) is the basic building block of all matter. It possesses at all times four qualities, namely, a color (*varna*), a taste (*rasa*), a smell (*gandha*), and a certain kind of palpability (*sparsa*, touch). One of the qualities of the *paramāṇu* and *pudgala* is that of permanence and indestructibility. It combines and changes its modes but its basic qualities remain the same. It cannot be created nor destroyed and the total amount of matter in the universe remains the same.

Dharmastikaay

Dharmastikaay means the principles of Motion that pervade the entire universe. *Dharmastikaay* and *Adharmastikaay* are by themselves not motion or rest but mediate motion and rest in other bodies. Without *Dharmastikaay* motion is not possible. The medium of motion helps matter and the sentient that are prone to motion to move, like water (helps) fish. However, it does not set in motion those that do not move.

Adharmastikaay

Without *adharmastikaay*, rest and stability is not possible in the universe. The principle of rest helps matter and the sentient that are liable to stay without

moving, like the shade helps travellers. It does not stabilize those that move. According to Champat Rai Jain:

The necessity of Adharmastikaay as the accompanying cause of rest, that is, of cessation of motion will be clearly perceived by any one who will put to himself the question, how jīvas and bodies of matter support themselves when coming to rest from a state of motion. Obviously gravitation will not do, for that is concerned with the determination of the direction which a moving body may take.

Ākāśa (space)

Space is a substance that accommodates the living souls, the matter, the principle of motion, the principle of rest and time. It is all-pervading, infinite and made of infinite space-points.

Continuity and succession due to Kāla (time)

Kāla is a real entity according to Jainism and is said to be the cause of continuity and succession. Champat Rai Jain in his book "*The Key of Knowledge*" wrote:

...As a substance which assists other things in performing their 'temporal' gyrations, Time can be conceived only in the form of whirling posts. That these whirling posts, as we have called the units of Time, cannot, in any manner, be conceived as parts of the substances that revolve around them, is obvious from the fact that they are necessary for the continuance of all other substances, including souls and atoms of matter which are simple ultimate units, and cannot be imagined as carrying a pin each to revolve upon. Time must, therefore, be considered as a separate substance which assists other substances and things in their movements of continuity.

— Champat Rai Jain

Jaina philosophers call the substance of Time as *Niścay* Time to distinguish it from *vyavhāra* (practical) Time which is a measure of duration- hours, days and the like.

Attributes of Dravya

These substances have some common attributes or gunas such as:

- *Astitva* (existence): indestructibility; permanence; the capacity by which a substance cannot be destroyed.
- *Vastutva* (functionality): capacity by which a substance has function.
- *Dravyatva* (changeability): capacity by which it is always changing in modifications.
- *Prameyatva* (knowability): capacity by which it is known by someone, or of being the subject-matter of knowledge.
- *Agurulaghutva* (individuality): capacity by which one attribute or substance does not become another and the substance does not lose the attributes whose grouping forms the substance itself.
- *Pradeshatva* (spatiality): capacity of having some kind of location in space.

There are some specific attributes that distinguish the dravyas from each other:^[31]

- *Chetanatva* (consciousness) and *amurtavta* (immateriality) are common attributes of the class of substances soul or jiva.
- *Achetanatva* (non-consciousness) and *murtatva* (materiality) are attributes of matter.
- *Achetanatva* (non-consciousness) and *amurtavta* (immateriality) are common to Motion, Rest, Time and Space.

Tattva

Jain philosophy explains that seven *tattva* (truths or fundamental principles) constitute reality.^[1] These are:

1. *jīva*- the soul which is characterized by consciousness
2. *ajīva*- the non-soul
3. *āsrava* (influx)- inflow of auspicious and evil karmic matter into the soul.
4. *bandha* (bondage)- mutual intermingling of the soul and *karmas*.
5. *saṃvara* (stoppage)- obstruction of the inflow of karmic matter into the soul.

6. *nirjara* (gradual dissociation)- separation or falling-off of part of karmic matter from the soul.
7. *mokṣha* (liberation)- complete annihilation of all karmic matter (bound with any particular soul).

The knowledge of these reals is said to be essential for the liberation of the soul.

However , as per one sect of Jain i.e. Shwetamber(Sthanakwasi) , there are total nine tattva-

(truths or fundamental principles).

Seven tattva are same as above but 2 more tattva are there namely :-

8. Punya (alms-deed) - Which purifies our soul and provide happiness to others .
9. Paap (sinful acts) - which impurifies our soul.

Overview

The first two are the two ontological categories of the soul *jīva* and the non-soul *ajīva*, namely the axiom that they exist. The third truth is that through the interaction, called *yoga*, between the two substances, soul and non-soul, karmic matter flows into the soul (*āsrava*), clings to it, becomes converted into karma and the fourth truth acts as a factor of bondage (*bandha*), restricting the manifestation of the consciousness intrinsic to it. The fifth truth states that a stoppage (*saṃvara*) of new karma is possible through asceticism through practice of right conduct, faith and knowledge. An intensification of asceticism burns up the existing karma – this sixth truth is expressed by the word *nirjarā*. The final truth is that when the soul is freed from the influence of karma, it reaches the goal of Jaina teaching, which is liberation or *mokṣa*. In some texts punya or spiritual merit and *papa* or spiritual demerit are counted among the fundamental reals. But in major Jain texts like *Tattvārthasūtra* the number of *tattvas* is seven because both *punya* and *papa* are included in *āsrava* or *bandha*. According to the Jain text, *Sarvārthasiddhi*, translates S.A. Jain:

It is not necessary to include these (merit and demerit), as these are implied in influx and bondage. If it were so, the mention of influx etc. is unnecessary, as these are included in the soul and the non-soul. No, it is not unnecessary. Here liberation is the main theme of the work. So that must be mentioned. And that (liberation) is preceded by the cycle of births and deaths. Influx and bondage are the main causes of transmigration. Stoppage and gradual dissociation are the chief causes of liberation. Hence these are mentioned severally in order to indicate the chief causes and effects. It is well-known that the particulars implied in the general are mentioned separately according to needs.

Jīva

Jainism believes that the souls (*jīva*) exist as a reality, having a separate existence from the body that houses it. *Jīva* is characterised by *chetana* (consciousness) and *upayoga* (knowledge and perception). Though the soul experiences both birth and death, it is neither really destroyed nor created. Decay and origin refer respectively to the disappearing of one state of soul and appearance of another state, these being merely the modes of the soul.

Depiction of the concept of soul (in transmigration) in Jainism. Golden color represents *nokarma* – the quasi-karmic matter, Cyan color depicts *dravya karma* – the subtle karmic matter, orange represents the *bhav karma* – the psycho-physical karmic matter and White depicts *sudhatma*, the pure consciousness.

Ajīva

Ajīva are the five non-living substances that make up the universe along with the *jīva*. They are:

- **Pudgala** (Matter) –Matter is classified as solid, liquid, gaseous, energy, fine Karmic materials and extra-fine matter or ultimate particles.^[7] *Paramānu* or ultimate particles are considered the basic building block of all matter. One of the qualities of the *Paramānu* and *Pudgala* is that of permanence and indestructibility. It combines and changes its modes

but its basic qualities remain the same. According to Jainism, it cannot be created nor destroyed.

- **Dharma-tattva** (Medium of Motion) and **Adharma-tattva** (Medium of rest) – They are also known as *Dharmāstikāya* and *Adharmāstikāya*. They are unique to Jain thought depicting the principles of motion and rest. They are said to pervade the entire universe. *Dharma-tattva* and *adharma-tattva* are by themselves not motion or rest but mediate motion and rest in other bodies. Without *dharma-tattva* motion is not possible and without *adharma-tattva* rest is not possible in the universe.
- **Ākāśa** (Space) – Space is a substance that accommodates souls, matter, the principle of motion, the principle of rest, and time. It is all-pervading, infinite and made of infinite space-points.
- **Kāla** (Time) – Time is a real entity according to Jainism and all activities, changes or modifications can be achieved only through time. In Jainism, the time is likened to a wheel with twelve spokes divided into descending and ascending halves with six stages, each of immense duration estimated at billions of *sagaropama* or ocean years.^[8] According to Jains, sorrow increases at each progressive descending stage and happiness and bliss increase in each progressive ascending stage.



Āsrava

Asrava (influx of *karma*) refers to the influence of body and mind causing the soul to generate karma. It occurs when the karmic particles are attracted to the soul on account of vibrations created by activities of mind, speech and body. The *āsrava*, that is, the influx of karmic occurs when the karmic particles are attracted to the soul on account of vibrations created by activities of mind, speech and body. *Tattvārthasūtra*, 6:1–2 states. "The activities of body, speech and mind is called *yoga*. This three-fold action results in *āsrava* or influx of karma." The karmic inflow on account of *yoga* driven by passions and emotions cause a long term inflow of karma prolonging the cycle of reincarnations. On the other hand, the karmic inflows on account of actions that are not driven by passions and emotions have only a transient, short-lived karmic effect.

Bandha

The karmas have effect only when they are bound to the consciousness. This binding of the karma to the consciousness is called *bandha*. However, the *yoga* or the activities alone do not produce bondage. Out of the many causes of bondage, passion is considered as the main cause of bondage. The karmas are literally bound on account of the stickiness of the soul due to existence of various passions or mental dispositions.

Samvara

Samvara is stoppage of karma. The first step to emancipation or the realization of the self is to see that all channels through which karma has been flowing into the soul have been stopped, so that no additional karma can accumulate. This is referred to as the stoppage of the inflow of karma (*samvara*). There are two kinds of *samvara*: that which is concerned with mental life (*bhava-samvara*), and that which refers to the removal of karmic particles (*dravya-samvara*). This stoppage is possible by self-control and freedom from attachment. The practice of vows, carefulness, self-control, observance of ten kinds of dharma, meditation, and the removal of the various obstacles, such as

hunger, thirst, and passion stops the inflow of karma and protect the soul from the impurities of fresh karma.

Nirjarā

Nirjarā is the shedding or destruction of karmas that has already accumulated. *Nirjarā* is of two types: the psychic aspect of the removal of karma (*bhāva-nirjarā*) and destruction of the particles of karma (*dravya-nirjarā*). Karma may exhaust itself in its natural course when its fruits are completely exhausted. In this, no effort is required. The remaining karma has to be removed by means of penance (*avipaka-nirjarā*). The soul is like a mirror which looks dim when the dust of karma is deposited on its surface. When karma is removed by destruction, the soul shines in its pure and transcendent form. It then attains the goal of *mokṣa*.

Mokṣha

Mokṣha means liberation, salvation or emancipation of soul. As per Jainism, Mokṣha is the attainment of an altogether different state of the soul, completely free from the karmic bondage, free from samsara (the cycle of birth and death). It means the removal of all the impurities of karmic matter and the body, characterized by the inherent qualities of the soul such as knowledge and bliss free from pain and suffering. Right faith, right knowledge, and right conduct (together) constitute the path to liberation. A liberated soul is said to have attained its true and pristine nature of infinite bliss, infinite knowledge and infinite perception. In Jainism, it is the highest and the noblest objective that a soul should strive to achieve. In fact, it is the only objective that a person should have; other objectives are contrary to the true nature of soul. That is why, Jainism is also known as *mokṣamārga* or the “path to liberation”.



ABOUT THE AUTHOR- S R I S H T I D O K R A S

An Architect by choice and design, she completed a BACHELOR OF ARCHITECTURE Degree from the now famous Institute of Design Education and Architectural Studies, Nagpur, India.

Her distinguished design and architectural experience has taken her to Mumbai, Pondicherry and Hyderabad. She has also visited Australia and Seattle, USA on study trip. Srishti has worked for Vivek Varma Architects , Mumbai , Uday Dighe and Associates , Mumbai, Ashok Mokha Architects Nagpur , and Shama Dalvi in Auroville. Currently working in the REVIT domain in BASE 4 corporation at Nagpur, the main work center of Base4, USA.

She has been a part of the design map of the Nagpur Metro; Google corporate office Hyderabad, residential houses in the city of Pondicherry –AUROVILLE, India and Nagpur, India.

Restaurant Designs for Kettle and Brew Beverages Pvt Ltd, PUNE, India

- Attended the bamboo and earth construction workshop , Auroville
- Attended construction workshop organized by Indian Institute of Engineers
- Participated in N.A.S.A. 2015
- Held 1st position in Product Design/Competition “ Light em up ” at Regional Level
- Shortlisted for S.A. Deshpande Trophy/organized by Indian Institute of Architects , Nagpur
- Visiting Architectural scholar at Melbourne, Sydney , Australia and Seattle and New Jersey USA

Srishti has published 16 research and allied papers and this book. All listed in as Chapters in this Book.

Her particular area of interest is INTERIORS DESIGN.

Some of the Collected works of Srishti:

1. The GREAT WALL of CHINA an Architectural Foray
2. Architecture of Hotels
3. The Vastu-Purusha-Mandala in Temple Architecture
4. Prambanan, a Hindu temple in Indonesia-general architectural and morphological analysis
5. HINDU TEMPLE ARCHITECTURE of BHARAT-SOME MUSINGS
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14. Lanka
15. Cambodia and Angkor Vat
16. Creativity and Architecture

Ms.SRISHTI DOKRAS

B.Arch. (Institute for Design Education and Architectural Studies) Nagpur India

Visiting Architect, Dubai Australia & USA

Consultant - Design and Architecture, EsselworldGorewada International Zoo-

Largest in ASIA



About the Author-Dr Uday Dokras

The author has worked for 30 years in the human resources arena in India and abroad. He was Group Vice -President of MZI Group in New Delhi and has anchored Human Relations in Go Air and Hotel Holiday Inn; was General Manager-Health Human Resources at the Lata Mangeshkar Hospital and Medical college. Is currently Consultant to Gorewada International Zoo, Nagpur and visiting Faculty at the Central Institute of Business Management and Research, Nagpur.

In Sweden he anchored HR in Stadbolaget RENIA, SSSB and advisor to a multi millionaire. He has studied in Nagpur, India where he obtained degrees of Bachelor of Science, Bachelor of Arts(Managerial Economics) and Bachelor of Laws. He has done his Graduate Studies in labour laws from Canada at the Queen's University, Kingston; a MBA from USA, and Doctorate from Stockholm University, Sweden. Apart from that he has done a Management Training Program in Singapore.

A scholar of the Swedish Institute, he has been an Edvard Cassel Fund and Wineroth Fund Awardee. A scholar for the Swedish Institute for 5 years.

In 1984 he was involved with the Comparative Labour Law Project of the University of California, Los Angeles, U.S.A. He was also visiting lecturer there. In 1985 he was invited by the President of Seychelles to do a study of the efficacy of the labour laws of Seychelles.

Author of a book on a Swedish human resource law, his brief life sketch is part of the English study text book of 7 th Class Students in Sweden - "Studying English. SPOTLIGHT 7" - and 8th Class students in Iceland - "SPOTLIGHT 8- Lausnir. "

BOOKS written by Dr Uday

1. Act on Co-determination at work-an efficacy study - 1990

Doctoral thesis published by Almqvist & Wiksell International, Stockholm, Sweden

This is a first of a kind empirical study of both employees and business owners reactions of how efficiently a labour law was functioning in a country(Sweden). Adorns Stanford and Harvard University Libraries and granted Copyright by the Library of Congress, USA, in 1990.

2. Health Human Resource Management- 2006

A to Z of the Management of health workers starting from recruitment to training, development and enhancing their efficacy. Good book for all health care institutions as well as medical and nursing staff and students.

3. Theme Park Human Resource Engineering- 2007

How the workers in theme parks deal with a complex environment and need to be managed in order to bring out superior delivery of customer focused services helping in more footfalls at the same time not compromising on safety.

4. Project Human Resource Management- 2008

Projects are cumbersome and their success rests not on the material but on the men who move it. Book deals with management ideas to spur project workers and staff to greater delivery parameters.

5. Creativity and Architecture -2009

Co-authored with Srishti Dokras, examines the parameters of creativity and how it will raise design quotients.

6. Diffusion – Management and Design- 2009

Co-authored with Karan Dokras deals with a new and little known subject of Diffusion or how predator ideas enhance own value in a market where dominant players call the shots.

7. Hindu Temples of Bharat,Cambodia and Bali- 2020

Enigmatic designs, huge structures, massive projects all done before the invention of cranes or bulldozers- the how and why of temples in Bharat,Nagpur, and the Far East. Biggest and most comprehensive book on the subject -452 pages.

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9. Celestial Mysteries of the Borobudur Temple of Java- 2020

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10. LOTUS the Celestial Flower

11. Light house at Alexandria

12. Lighthouses in words and Pictures

13. Vayu- Man's taming of the Winds

14. My Best Foot Forward- story of the Footware Industry in India

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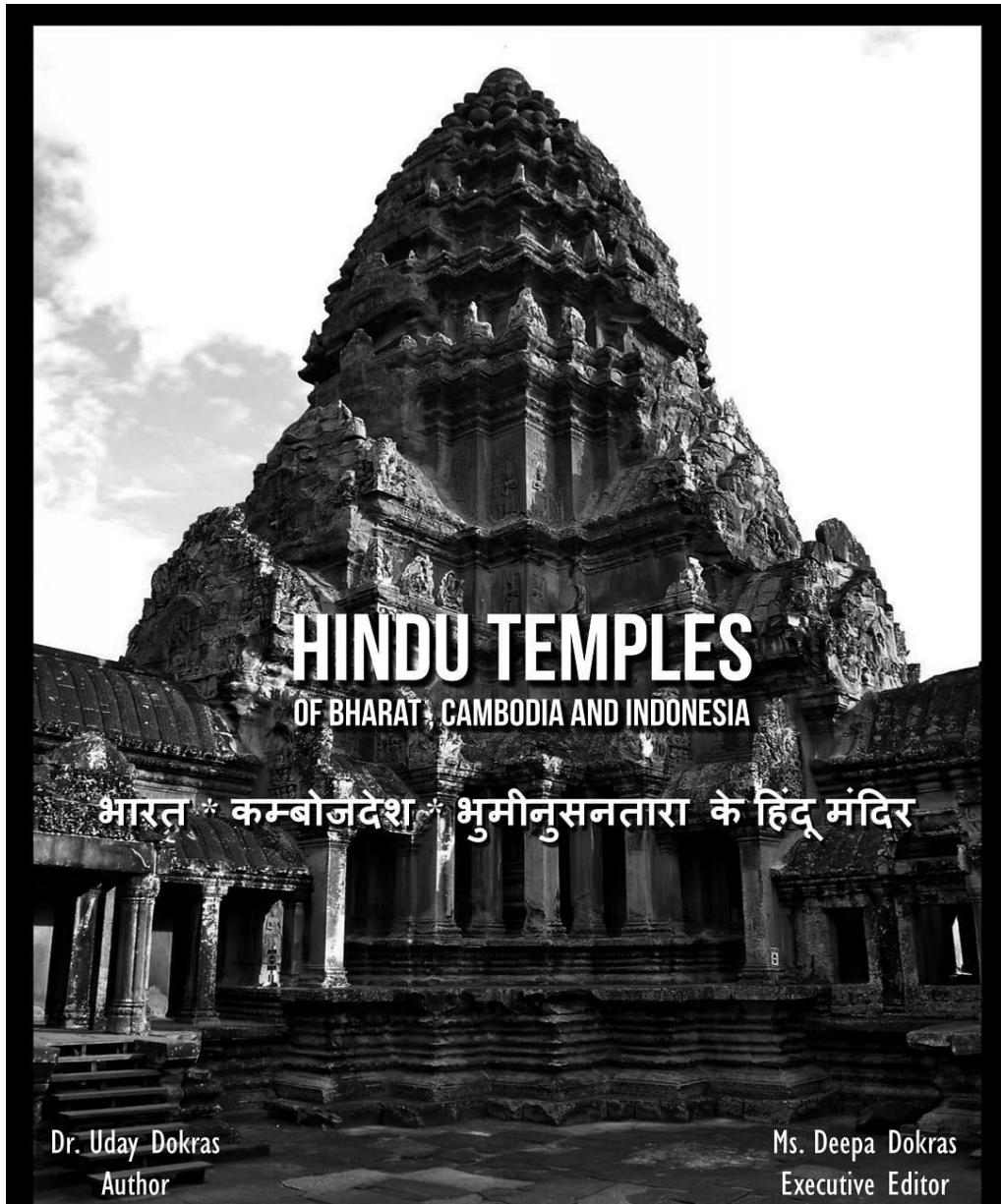
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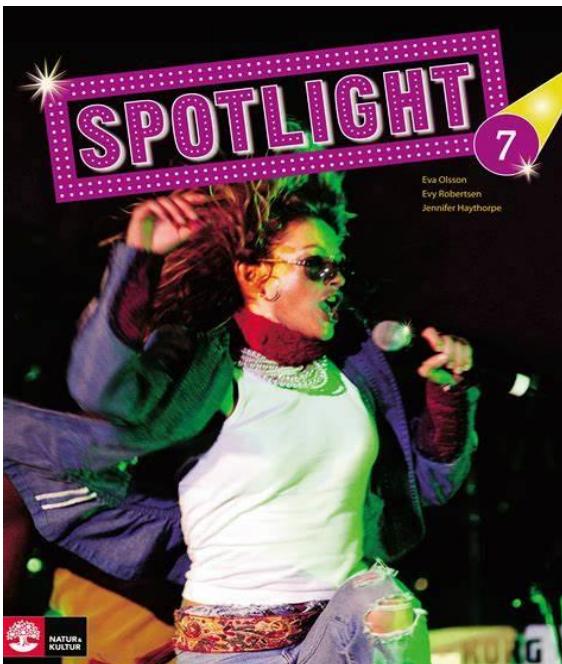
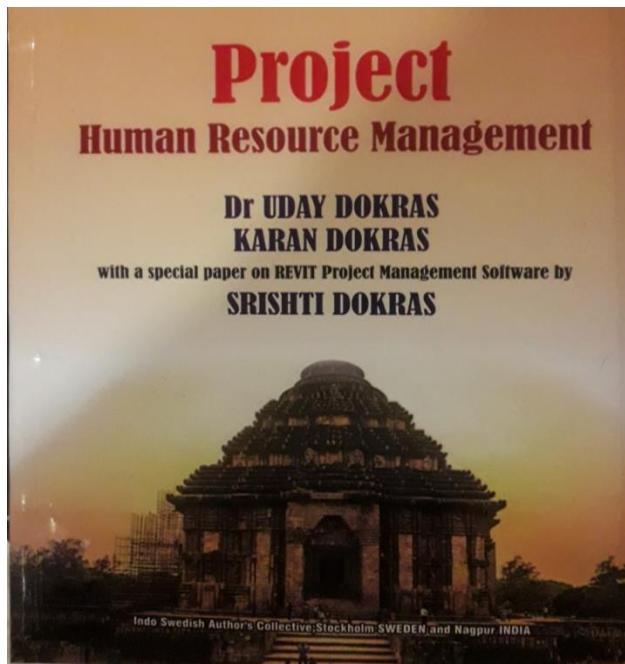




Reviews of the Book PROJECT HUMAN RESOURCE MANAGEMENT

The authors highlight the benefits of paying attention to human resources and offer success and failure factors guideline for a variety of potential practitioners and students in global project marketplace.

Ms. Ylva Arnold, Head HR- Norstedts Publishers, Stockholm SWEDEN



Book on 'Theme Park HR' launched

■ Staff Reporter

THE book 'Theme Park Human Resource Engineering' written by authors Dr Uday Dokras and Mansse Bhandari recently.

Speaking on the occasion Balwant Chawla, Chairman, The Polo Amusement Group, New Delhi And Tashkent, Uzbekistan the chief guest, complemented the writers for choosing such an unique subject and writing this one of a kind book. First in the world on this subject.

This book is a comprehensive guide to manage employees working in all entertainment related businesses such as Malls, Theatres, Multi-plexes, amusement and Theme parks, Casinos, Malls, family entertainment centers etc.

In 11 chapters the authors deal with recruitment, training, discipline, bringing about efficiency and value add to the business using human resource interventions. This is the first book of its kind in the world and is the first time the subject has been tackled. The authors Mansse Bhandari and Dr Uday Dokras have been associated in the Human Resource field for 30 years. Ms. Bhandari is the CEO of Fun 'N' Food Village, Nagpur and was head of Human Resource at the Iceland Park in Dubai for 5 years. Dr Uday Dokras has written 2 other books on HR and was Head HR of GO Airlines in Mumbai. He has been the GM of Hotel Holiday Inn, Mumbai.

This book has been published by the Sewa Institute of Management, a new



Dr Uday Dokras and Mansse Bhandari.

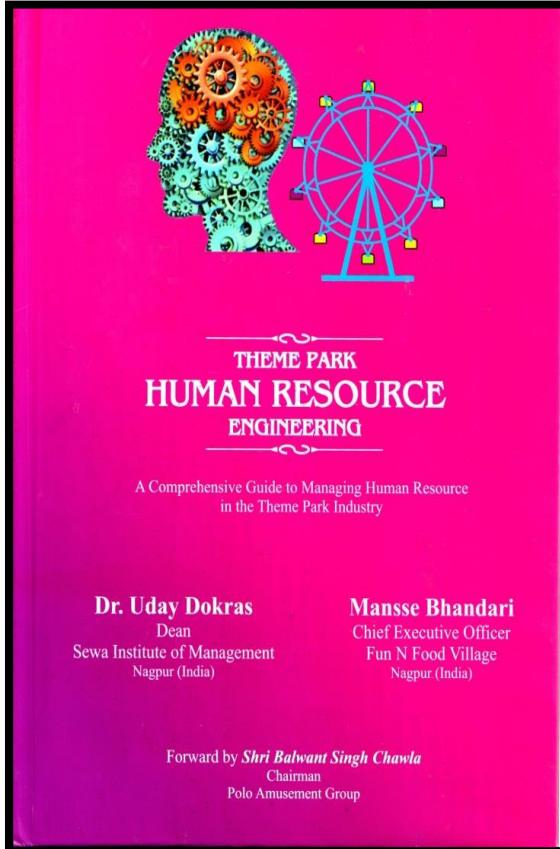
Institute that has taken up the challenge of introducing the Theme Park Management Science to the world.



Iceland Sweden both countries use the English Text SPOTLIGHT-one of the lessons in which is about Dr Uday Dokras



Prof. S.Deshpande,President of the Indian Instituye of Architects, New Delhi INDIA
releasing the book of Dr Dokras HINDU TEMPLES on the web in CARONA gimes(May 2010)



Chakravartin

The first of the 10 virtues- forgiveness or Uttam Kshama.

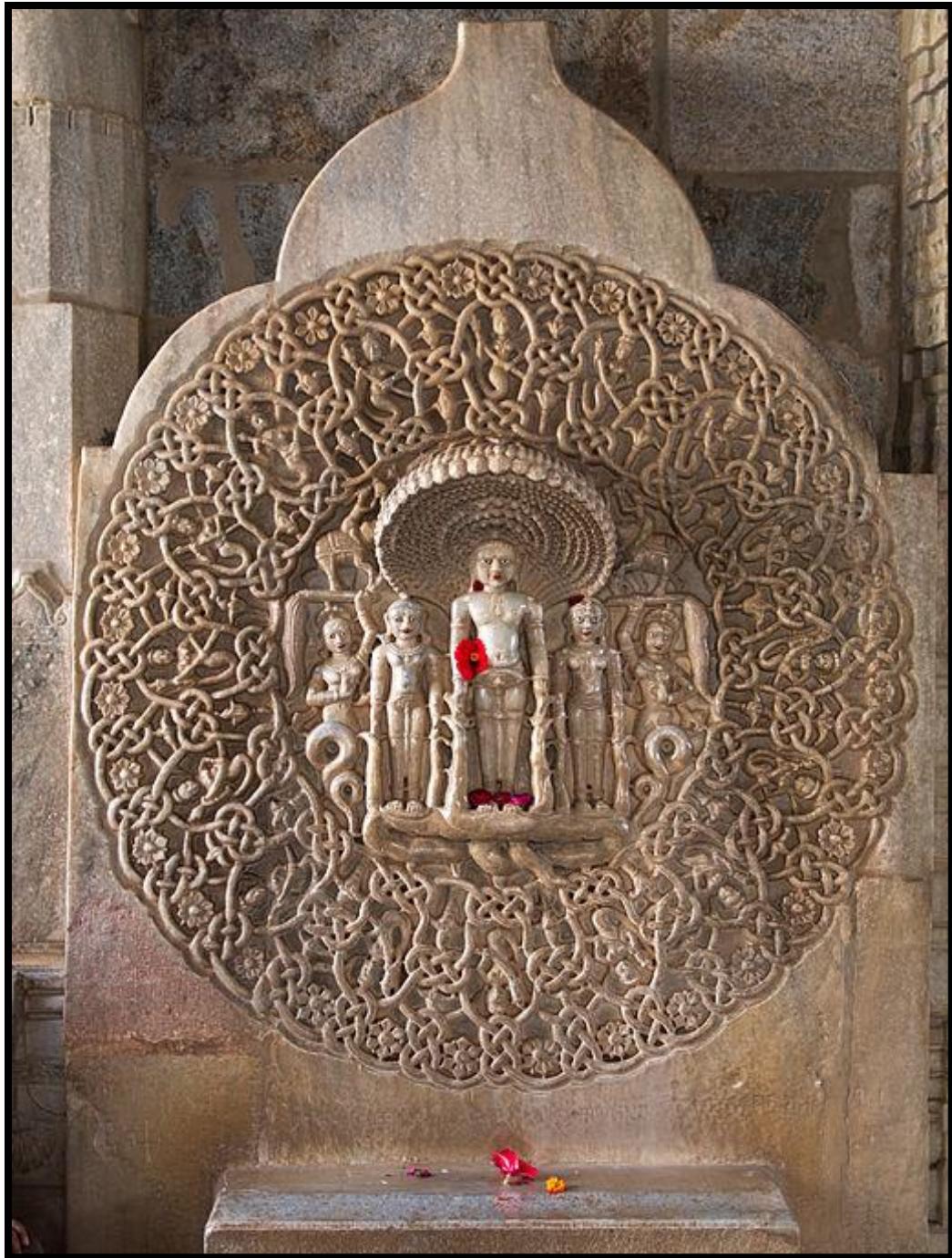
I have a story to share of two brothers from pre-Vedic times. They are sons of the first Tirthankar Rishabhnath as mentioned in the Rigveda. which is written in 1700 to 1100 BCE.

Before he became a tirthankar, Rishabh�nath was the ruler of a vast Kingdom. He had 2 wives: Sumangala and Sunanda. He had many sons with Sumangala, the eldest was Bharat and a daughter, Brahmi. He had one son with Sunanda, Bahubali and one daughter, Sundari. After his renunciation of family life, both his daughters and most of his sons renounced worldly life and became his disciples.

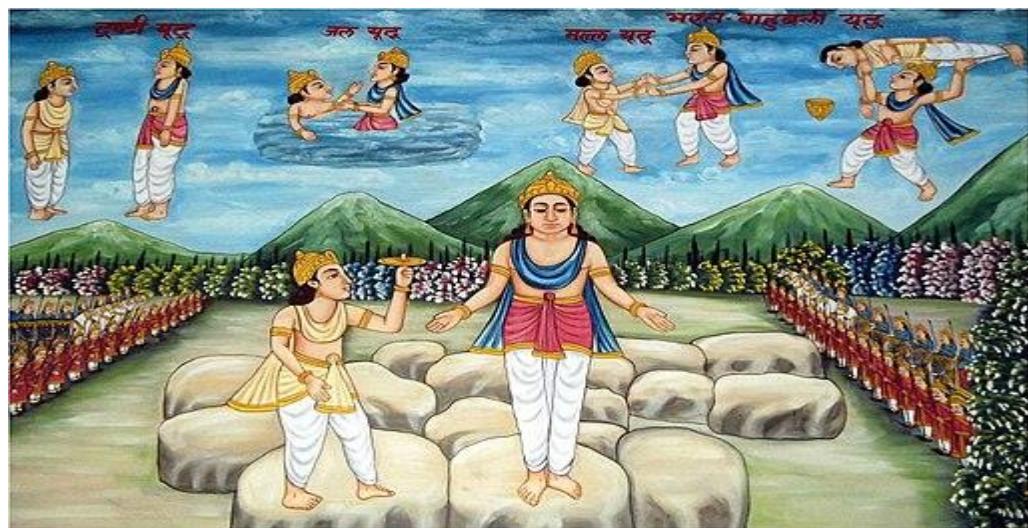
Bharat, after whom the country of India is named, claimed the kingdoms, surrendered to him by his brothers. He also claimed other minor kingdoms around capital city of Vinita, later named Ayodhya. He then turned his attention to the kingdom of his brother Bahubali in South India.

Bahubali does not concede his kingdom. Both armies were geared to go to war and had they gone to war, there would have been a lot of bloodshed. But advisors to both kings determined that this was between the two brothers and suggested for them to engage in a duel and for the winner to take all. Both brothers agreed to the duel in the interest of averting blood shed.

Bahubali wins the duel. Bharat breaks the rules of duel in a desire to win, and Bahubali, in a fit of anger towards Bharat for not following the rules, is about to smash Bharat to death. In that moment, Bahubali realizes that he wants to kill his brother for the same worldly things that his father had renounced. Bharat asks for forgiveness, and Bahubali forgives his brother and immediately renounces the worldly life and goes into meditation. Bharat thus comes to become the ruler of the entire country and is declared Chakravartin a. k. a. ideal universal ruler. "After a year of meditation in Kayotsarg pose, he attains keval gyan a.k.a. omniscience. He later attains Moksha a.k.a. liberation from cycles of life and birth. He is the first digambar monk to attain Moksha in the current time cycle.



Rishabh Nath temple, built in 15th CE, Ranakpur, pic by Daniel Villafruela



pic By Sara Welch

